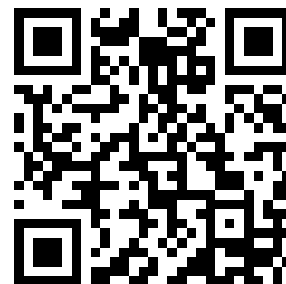


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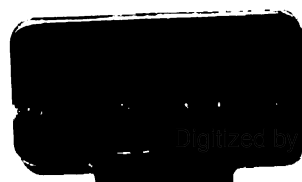
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TITUS AND VESPASIAN  
OR  
THE DESTRUCTION OF JERUSALEM









**SIEGE OF JERUSALEM.**

*Egerton MS. 2781, f.190. XIV<sup>th</sup> cent.*





# **Titus & Vespasian**

OR

THE DESTRUCTION OF JERUSALEM

IN RHYMED COUPLETS

Edited from the London and Oxford MSS.

BY

J. A. HERBERT



PRINTED FOR THE

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## TITUS AND VESPASIAN.



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## Introduction.

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THE poem which is printed here for the first time begins with an introductory passage treating of the ministry, passion, and resurrection of Jesus Christ, and the subsequent events, actual or legendary, in Jerusalem. It then proceeds to tell how Nathan was sent by Pilate to Rome to deprecate the Emperor's wrath; how a contrary wind took him instead to Bordeaux in Gascony, where Vespasian was then king under the Emperor Nero; how his report of the miracles of Christ led to the mission of Vespasian's steward Velosian to Jerusalem, from whence he returned with Veronica; how Vespasian was cured of leprosy, and of a plague of wasps in his nose, by gazing on Veronica's miraculous portrait of the Saviour; and how in gratitude he vowed revenge on the murderers of Christ. The second half of the poem narrates the fulfilment of this vow by the seven years' siege and capture of Jerusalem, and by the merciless treatment dealt out to its defenders.

The main theme of this work—the capture of Jerusalem by Vespasian and Titus, regarded as the supreme act of God's vengeance on the Jews for the death of His Son—was very popular in Western Europe throughout the Middle Ages. Nor is this to be wondered at: its connection with the Gospel-story entitled any embodiment of it to rank among religious literature, while at the same time the spirit of vindictive savagery which usually characterised its treatment was in harmony with the dominant instinct of a militant age; moreover, it served as a peg

whereon legendary matter could be freely hung. It would be an endless task to set forth in detail all the various forms in which the story has appeared ; but a brief sketch of the principal lines of its development seems appropriate as a preface to the present version.

The historical basis is of course the contemporary record of Josephus, which was used by Eusebius<sup>1</sup> and other Church historians, and became part of the common fund of knowledge among Christian writers. Josephus figures largely in the present poem, both as an avowed authority and as one of the chief actors in the story ; and a summary of his narrative (though hardly needed, perhaps, in view of the well-deserved popularity which his works still enjoy) may help to show at a glance the degree of fidelity with which he has been followed. His version of the facts which concern us is briefly this :—<sup>2</sup>

During the reign of Tiberius, Pilate as governor of Judæa aroused the wrath of the Jews by introducing images of Cæsar into Jerusalem, by spending the sacred treasure on an aqueduct, and by dispersing with great and indiscriminate slaughter a crowd which had assembled in protest against the latter act. He yielded to their demand for the crucifixion of Jesus Christ, but failed to placate them by this concession ; and when he suppressed with bloodshed a popular movement among the Samaritans, they appealed to Vitellius, president of Syria, who sent him to Rome to answer their charges. Under the succeeding governors, disorder and disaffection spread throughout Judæa, culminating under Gessius Florus in overt rebellion against the Roman yoke. At first the rebels gained some successes, until Nero in alarm appointed

<sup>1</sup> Hist. Eccl. lib. i. cap. 5—lib. iii. cap. 10, *passim* (Migne, *Patrol. Gr.*, xx. cols. 81-246).

<sup>2</sup> In the Jewish War, ii. 9-22, and more fully in the Antiquities of the Jews, xviii.-xx., Josephus traces the history of the Jews from the governorship of Pilate to the outbreak of open revolt against Rome. The course of the war itself is set forth in the Jewish War, iii.-vii.

Vespasian to the chief command against them. Vespasian marched to Ptolemais (Acre), where his son Titus soon joined him with reinforcements. After a long siege he took Jotapata, which was stubbornly defended under the leadership of Josephus himself. When the town was taken, Josephus escaped and hid with forty others in a cave, but his hiding-place was soon discovered, and he was invited to surrender, with assurances that his life would be spared. His companions were indignant at the idea of his yielding, and threatened to kill him; but he adroitly suggested that they should all die by one another's hands, drawing lots to decide the order; and when it happened, "whether by chance or by God's providence," that he and one other were left to the last, he induced his companion to surrender with him to the Romans.<sup>1</sup> During the siege of Jotapata Vespasian had sent Trajan and Titus to reduce the neighbouring stronghold of Japha, which they took by storm, slaughtering all the inhabitants except women and infants.<sup>2</sup> Josephus won favour with Vespasian by predicting that he and Titus would be emperor successively, and by convincing him that he had foretold the precise day of the fall of Jotapata and his own capture; and he was kindly treated henceforth, and frequently used as an emissary to the Jews during the remainder of the war.

After an interval of over a year, spent in the reduction of Joppa, Gamala, and other places, Vespasian prepared to march on Jerusalem, but changed his plans on hearing of the death of Nero, and decided to wait for instructions from the new Emperor. Galba and Otho followed in quick succession, and when Vitellius claimed the empire, Vespasian allowed his soldiers to put him forward as a rival claimant. The operations against the Jews were suspended for a time; but when, on reaching Alexandria, Vespasian heard

<sup>1</sup> A curious distortion of this incident occurs in the present poem, ll. 3849-3901.

<sup>2</sup> Cf. ll. 2757-2787, to which the fall of Masada (Jewish War, vii. 8, 9) also doubtless contributed a suggestion.

the news of Vitellius' death and of his own proclamation as Emperor, he sent Titus back to finish the Jewish war, and betook himself to Rome. Titus advanced without delay against Jerusalem, and proceeded to invest it. Ever since the war began, that city had been in a state of confusion and the scene of continual strife between factions ; a vast concourse of refugees had flocked there, including numerous hordes of robbers, and no adequate preparations had been made against a siege. But the place was defended with great courage and resourcefulness, though the faction-fights broke out afresh whenever the besiegers relaxed their efforts. Titus made repeated attempts, through the mediation of Josephus, to induce the inhabitants to surrender ; but his overtures were rejected, and after a six months' siege (during which the defenders were reduced to such dire extremities of famine that a wretched woman killed and ate her own child)<sup>1</sup> the Romans took the city by storm and laid it waste utterly, burning down the Temple and rasing everything to the ground except three towers and part of the wall. After rewarding his army, Titus returned to Rome and celebrated his triumph jointly with Vespasian, leaving the subjugation of the Jews to be completed by Bassus and his successor Silva.

For the first few centuries of the Christian era this version sufficed, representing Vespasian and Titus as unconscious instruments for exacting vengeance from the Jews for the death of Christ. But the interweaving of the story of Veronica and her wonder-working portrait of the Saviour transformed them into willing and zealous agents, fired with gratitude for a miraculous cure. The development of the Veronica-legend has been traced

<sup>1</sup> In the present poem cannibalism is represented as an everyday occurrence during the last years of the siege ; an exaggeration through which the ghastly story of Mary and her child, though told with much circumstance, not to say gusto, loses something of its horror. See ll. 3394-3518.

with characteristic thoroughness by Professor Ernst von Dobschütz, and the reader who wishes to study the subject minutely must be referred to his admirable work.<sup>1</sup> It will be enough here to mention a few salient points.

The first germ appears in a description by Eusebius,<sup>2</sup> written early in the fourth century, of a bronze group which he saw at Paneas (Cæsarea Philippi) before a house wherein, he was told, had lived the woman who was cured of an issue of blood by touching the hem of Christ's garment. The group was said to have been erected by her in memory of the miracle. It consisted of a woman kneeling in supplication before a man who stood upright with hand outstretched towards her; at his feet a strange plant, growing up to the border of his cloak, and famed for its healing powers. Here, as in the Gospels,<sup>3</sup> the woman is unnamed, and a Western tradition, which first appears in a sermon falsely ascribed to St. Ambrose,<sup>4</sup> identified her with Martha, the sister of Lazarus; but in Eastern Christendom the name Berenice, Beronice or Veronica, at first applied to the Syro-phenician woman's daughter (Mark vii. 25), was from an early period given to the woman afflicted with an issue of blood; the first instance of this latter application being in the so-called "Acta Pilati" (which probably dates back to the middle of the fourth century), where she bears witness for Jesus at His trial before Pilate.<sup>5</sup> So the ingenious etymology of Veronica from *vera icon* must be abandoned.

<sup>1</sup> *Christusbilder: Untersuchungen zur christlichen Legende* (Leipzig, 1899. Gebhardt and Harnack's *Texte und Untersuchungen*, Neue Folge, Bd. iii.), pp. 197-262, 250\*-335\*, 157\*\*-203\*\*.

<sup>2</sup> Hist. Eccl. vii. 18 (Dobschütz, p. 252\*; Migne, *Patrol. Gr.* xx. col. 680).

<sup>3</sup> Matth. ix. 20; Mark v. 25; Luke viii. 43.

<sup>4</sup> Dobschütz, p. 256\*; Migne, *Patrol. Lat.* xvii. col. 698.

<sup>5</sup> Dobschütz, pp. 203, 253\*; Tischendorf, *Evang. Apocr.* 1853, pp. 226, 277.

Eusebius' account of the statue at Paneas was repeated by subsequent writers, sometimes with curious variations in detail. The most interesting of these versions is that of the Byzantine chronicler Joannes Malalas (*circ.* 540).<sup>1</sup> According to him, Herod came to Paneas full of remorse for the death of St. John the Baptist, and was met by Veronica, a wealthy woman of that city, with a petition narrating her miraculous cure and asking leave to erect a statue of her Healer. Leave was granted, and a statue of bronze, mingled with gold and silver, was set up in the middle of the city; which statue (Malalas goes on) remains in Paneas to this day, though moved long ago from its original site into a sacred house of prayer.

The Paneas-legend survived down to the fourteenth century, but it never had the widespread popularity which was quickly claimed and persistently retained by its more than probable offshoot the Veronica-legend proper, in which the statue is replaced by a portable likeness or other relic of the Saviour. The latter story appears first in a Latin text entitled "*Cura Sanitatis Tiberii*," which is found in one MS. of the eighth century and many of later date, and the composition of which in its original form is assigned by Professor von Dobschütz<sup>2</sup> to the sixth century. The following abstract will serve to show its ancestral relations to the present poem :—

The Emperor Tiberius, being afflicted with a grievous disease, and hearing of the miracles of Jesus Christ, sent the chief priest Volusian to bring Him from Jerusalem, saying "Whether he be God or man he will help us." After a voyage of a year and three months Volusian reached Jerusalem. His first inquiries led him to arrest Pilate and charge him with the death of Christ. He then

<sup>1</sup> *Chronographia*, lib. x. (Dobschütz, p. 261\*; Migne, *Patrol. Gr.* xcvi. col. 363).

<sup>2</sup> See pp. 209-214, 157\*\*-203\*\*. A critical edition of the text is on pp. 163\*\*-189\*\*.



asked for a likeness of our Lord, and was told that a woman at Tyre, named Veronica,<sup>1</sup> had been cured by Him of an issue of blood three years before, and had painted His portrait, with His knowledge, while He yet remained on earth ("ob amorem ejus imaginem ipsius sibi depinxit, dum ipse maneret in corpore, ipso Jhesu sciente"). Veronica was sent for; at first she denied possession of the portrait, but under pressure she produced it from its hiding-place at the head of her bed, and Volusian re-embarked with it for Rome, taking her and Pilate with him. The return journey took only nine months. On hearing Volusian's report Tiberius banished Pilate to Ameria in Tuscany. He was then shown the portrait, adored it, and was immediately cured. After rewarding Veronica and enshrining the portrait in gold and precious stones, he received baptism, and spent the rest of his life in endeavouring to enforce Christianity upon the Senate. The concluding part of the text deals with the contest of Simon Magus with SS. Peter and Paul before Nero, and does not concern us except for two points, viz. (1) Nero summons Pilate to Rome to give his testimony, and then sends him back to Ameria, where he perished miserably (by his own hand, according to some of the MSS.); (2) Pilate's letter to Claudius,<sup>2</sup> reporting the crucifixion and resurrection, and throwing the blame on the Jews, is sought out from the archives and read by Nero.

<sup>1</sup> In one passage she is given an alternative name, Basilla ("mulierem Veronicam quae Basilla dicitur"), which has given rise to much ingenious conjecture, but is probably only a corruption of Basilissa, though Professor Karl Pearson's suggestion (*Die Fronica*, Strassburg, 1887, p. 5) of *vexillum*, as a translation of *Φερενίκη*, is tempting. See Dobschütz, pp. 210, 177\*\*, and C. W. Goodwin, *The Anglo-Saxon Legends of St. Andrew and St. Veronica* (Cambridge Antiquarian Society, 1851), p. viii.

<sup>2</sup> The author is regardless alike of consistency and of historical accuracy. He has expressly told us, a little previously, that Claudius was one of the successors of Tiberius, in whose time Pilate ceased to be governor of Judæa.

Here we have already (1) the mission of Volusian, (2) the miraculous cure of a Roman Emperor and his conversion to Christianity, (3) the punishment of Pilate. The siege of Jerusalem has not yet been linked on to the story; nor, be it observed, is the portrait miraculous in its origin. We are carried several stages further by the next surviving version, the "*Vindicta Salvatoris*," which exists in MSS. dating back to the tenth century, and which was probably composed in Aquitaine about the year 700.<sup>1</sup> An Anglo-Saxon translation is extant, which was made at least as early as the eleventh century.<sup>2</sup> It may be summarised as follows:—

Nathan, son of Naum, on his way from Judæa to Rome with tribute for the Emperor Tiberius (who was leprous), was driven out of his course by the winds and carried to Bordeaux ("*Bur-gidalla*") in Aquitaine, where Titus reigned as a petty king under Tiberius. Titus was afflicted with cancer in the nose; and recognising the ship as Jewish he sent for Nathan and asked him for a remedy. Nathan could give none, but told him of Christ's miracles and of His passion and resurrection. Titus was much moved, and inveighed against Tiberius for leaving the Jews unpunished; at once the cancer fell from his face and he was restored to health, and so were all the sick in that place. He made Nathan baptize him, sent for his ally Vespasian, and with him led an army into Judæa. Archelaus slew himself in despair at the news of their coming,<sup>3</sup> leaving the defence of the country to his son and the other kings. For seven years Jerusalem held out, but at last, overcome by famine, twelve thousand of the defenders killed themselves, and the rest surrendered. Titus and Vespasian

<sup>1</sup> Dobschütz, pp. 214-217, 276\*. For the text see Tischendorf, p. 448.

<sup>2</sup> Published, with a modern English rendering, by C. W. Goodwin, *The Anglo-Saxon Legends of St. Andrew and St. Veronica*, Cambridge, 1851.

<sup>3</sup> Doubtless the source of ll. 3829-3836 of this poem, though Archelaus' suicide is there put at the end of the siege of Jerusalem.

put some of them to death, and sold others at thirty for a penny in requital for the betrayal of Christ. They next made inquiry for a portrait of Christ, and found that Veronica had one ; then, having secured Pilate in prison, they resigned the direction of affairs to Velosian, whom Tiberius sent to Judæa at their request.

From this point the story begins in substance to resemble the "Cura Sanitatis Tiberii," but there are many differences in detail. Among the witnesses examined by Velosian is Joseph of Arimathæa, who tells how he was imprisoned by the Jews for burying Christ, but was miraculously released by Christ himself.<sup>1</sup> Veronica's portrait is usually spoken of as "vultus Domini" or "imago Domini," but there is a good deal of vagueness about its nature and origin. According to one version it is not a portrait at all, but part of the Saviour's raiment : "Ea habebat particulam de veste Salvatoris et summo loco ponebat, et aestimabat quasi esset ipsa Christi facies . . . . et [Volusianus] existimavit esse vultum Domini ipsius, etsi minime erat, sed erat vestis quam Salvator ipse portaverat." As with Titus, the healing of Tiberius is accompanied by that of all infirm persons present. Tiberius is baptized by Nathan, and Pilate is imprisoned at Damascus. The most ancient text ends with Tiberius' retirement into a hermitage in Septimania, leaving the government to Velosian.

Our attention is next claimed by a version in Latin prose, which exists in MSS. of the twelfth and succeeding centuries. Professor von Dobschütz<sup>2</sup> assigns its composition to the middle of the eleventh century, and regards it, with good reason, as the parent of the many settings in prose and verse which began to

<sup>1</sup> This incident, which is taken from the Gospel of Nicodemus, occurs in the present poem, ll. 507-662.

<sup>2</sup> Pp. 230-234, 240-1, 278\*-9\*. A summary of the text, with copious extracts, is in Mone's *Anzeiger für Kunde der deutschen Vorzeit*, vii. 1838, cols. 526-9; and a thirteenth century French prose translation was edited by Édélestand Du Ménil, *Poésies Populaires Latines du moyen âge*, 1847, pp. 359-368.

appear towards the end of the twelfth century, in Latin, French, German, and other languages. As the title "De Pylato" indicates, the central figure is Pilate, and it is here that we first find the legendary account of his parentage and early life<sup>1</sup> which afterwards became so popular, and which is embodied in many of the later versions of the Titus-and-Vespasian story, including the present poem (ll. 1493—1578). We are told how King Tyrus of Mainz, overtaken by night while hunting near Bamberg, learnt by consulting the stars that he would that night beget a child destined to rule vast regions; how the miller's daughter Pila bore him a son, whom she named Pilatus after herself and her father Atus, not knowing the king's name; how Pilate was sent, when three years old, to be brought up at his father's court; how he murdered his half-brother out of jealousy, and was sent in punishment to Rome as hostage for a tribute due from Tyrus; how he murdered his fellow-hostage Paginus, son of King Paginus of France, and was sent by the Romans to govern Pontus, an island ill-famed for the unruly violence of its inhabitants; how he quelled them, earning the name Pontius; how Herod invited him to Jerusalem and made him governor; and how they became estranged through Pilate's intriguing at Rome, but were reconciled by his sending Jesus to Herod for trial. After the Passion, Pilate sent Adan<sup>2</sup> to exonerate him in the eyes of Tiberius. Adan was cast on the shore of Galicia in Spain, near Compostella ("in Galiciam mittitur, ubi nunc

<sup>1</sup> The Pilate literature is of vast extent. It is only necessary here, however, to refer to Du Ménil, *op. cit.* pp. 340-368, for a comprehensive study of the legend, to which more recent research has added little of real moment; and to F. J. Furnivall, *Early English Poems and Lives of Saints, with those of the wicked birds Pilate and Judas* (Philological Society, 1862), for an English rhymed version. Perhaps G. A. Müller's *Pontius Pilatus* (Stuttgart, 1888) should also be mentioned; it contains a fairly extensive bibliography.

<sup>2</sup> So Mone, Adanus (perhaps a corruption of Nathan?). Some MSS. have Adranus, others Adrianus; the *Legenda Aurea* (ed. Graesse, 1846, p. 299) has Adnanus. See Dobschütz, p. 231.

ex omni natione Christianorum suffragia beati Jacobi apostoli petuntur"), and was threatened with death by Vespasian, who was monarch there under Tiberius, unless he could cure him of the wasps<sup>1</sup> in his nose. Adan bade him believe in Jesus; he did so, and was immediately cured, and vowed vengeance on the Jews for the death of Jesus.

The story now goes off into what is plainly a derivative of the "Cura Sanitatis Tiberii." Tiberius, hoping that Jesus will cure his leprosy, sends Volusian<sup>2</sup> to Jerusalem in search of Him. Veronica tells Volusian of the Passion, and of her portrait of the Saviour, which is here for the first time explicitly stated to be of miraculous origin:—Desiring a portrait of our Lord for her comfort when He was preaching in distant parts, Veronica was on her way to a painter with a linen cloth, when she met our Lord Himself; He asked her what she wanted, took the cloth, and returned it imprinted with His face.<sup>3</sup> She goes to Rome with Volusian, and cures Tiberius. Pilate is brought to Rome, and sentenced to a shameful death; he takes a knife and kills himself, thus dying (as Tiberius remarks) by the most shameful of deaths.<sup>4</sup> His body is thrown into the Tiber, but floods and storms follow, so it is taken up and flung into the Rhone at Vienne ("Vigenna, quasi via Gehennae"); but evil

<sup>1</sup> This seems to be the earliest appearance of the wasps, which replace the cancer that afflicts Titus in the "Vindicta Salvatoris," and supply an absurd etymology for Vespasian's name: cf. ll. 1175-1184 below. They were doubtless suggested, as Mr. H. L. D. Ward (*Cat. of Romances*, i. p. 928) has pointed out, by the Rabbinical legend of a fly sent by God to punish Titus for his desecration of the Temple by flying up his nose into his brain and there swelling to the size of a pigeon.

<sup>2</sup> So some of the MSS. (see Dobschütz, p. 233), and so *Legenda Aurea*, p. 232; Mone and Du Méril have Albanus.

<sup>3</sup> The version on ll. 1989-2032 below is evidently based on this, though in it the meeting is on the Via Dolorosa, as in most of the later versions, and the Virgin Mary intervenes, as in the *chanson de geste* which we shall notice presently. For other versions see Dobschütz, pp. 249-252.

<sup>4</sup> See below, ll. 4396-4406, where this is put into Vespasian's mouth. Historically, nothing is known of Pilate's fate after his dismissal from Judæa (above, p. vi.), unless

spirits and tempests mark its presence there too, so it is removed to Lausanne, and finally to a hole among the Alps.

Among the numerous versions derived from this Latin prose text, the most important for our purpose are (1) a *chanson de geste*, "La Destruction de Jérusalem" or "Le livre Titus et Vaspasianus," of about 2,300 lines of Alexandrine verse, extant in several MSS. of the thirteenth century, and probably composed towards the end of the twelfth century;<sup>1</sup>—(2) the *Legenda Aurea*, compiled by Jacobus de Voragine in the latter half of the thirteenth century;—(3) a group of prose versions, in French, Catalan, Provençal, Spanish and Portuguese, which are in fact only paraphrases of the *chanson de geste*, though M. Meyer<sup>2</sup> thinks it probable that they do not descend from it, but from a common Latin ancestor now lost. Professor von Dobschütz (p. 290\*) assigns the date *circ.* 1200 to this group, but does not give his grounds for fixing on so early a period; the oldest MS. is apparently that of the Provençal version (Paris, Bibl. Nat. fr. 25,415), executed shortly before 1373.<sup>3</sup> The French prose exists in several MSS. of the fifteenth century (*e.g.* Brit. Mus. Add. 32,090, dated 1445) and in some early printed editions.<sup>4</sup>

The *chanson de geste* says nothing of Pilate's early life, nor of the mission of Nathan. It opens forty years after the Crucifixion.

we accept Eusebius' report of his suicide, Hist. Eccl. ii. 7. The tradition of his banishment to Vienne doubtless arose from Archelaus being sent there (Josephus, Ant. xvii. 13); it first appears in the Chronicle of Ado, Archbishop of Vienne 860-875 (Migne, *Patrol. Lat.* cxxiii. col. 77).

<sup>1</sup> Dobschütz, p. 287\* ; P. Meyer in *Bulletin de la Soc. des anc. textes français*, 1875, p. 53. Fully analysed by Paulin Paris in *Hist. litt. de la France*, xxii. (1852), pp. 412-416 ; see too H. L. D. Ward, *Cat. of Romances*, i. pp. 176-180.

<sup>2</sup> *Bulletin*, p. 53.

<sup>3</sup> *Ibid.* p. 51 ; it is described, and compared with the Catalan and French prose versions, on pp. 52-61.

<sup>4</sup> The British Museum possesses two undated editions (1. *La destr[uction] de iherusalem* [1480?], Press-mark C. 32. m. 17 ; 2. *La destruction de iherusalem et la mort de pilate* [1485?], IB. 42294), besides one printed at Lyon, 1517.

Vespasian, Emperor of Rome, is a leper, and his face is devoured by cancer; the plague of wasps does not occur. His seneschal Gay<sup>1</sup> tells him of the miracles and passion of Jesus,<sup>2</sup> and obtains his leave to go to Jerusalem in search of a remedy. From this point onward there is a marked agreement with our present poem:—Gay's host in Jerusalem is Jacob, father of one of the three Maries (cf. below, ll. 1755-1820); Jacob introduces him to Verone, who consents to go to Rome with him, taking the Portrait (*ib.* ll. 1951-2046); before starting he has a stormy interview with Pilate, and his life is only saved by the intervention of Barabbas (ll. 1843-1934); at Rome Verone meets St. Clement,<sup>3</sup> who accompanies her into Vespasian's presence and assists at the miraculous cure (ll. 2215-2544), and baptizes Vespasian and Titus when they return victorious (ll. 4971-4998). It would be tedious to enumerate all the incidents of the war which occur in both versions. Enough has been said to prove that the two are closely related; but the differences are such as to make a common ancestry more likely than direct use of the *chanson* by our versifier. Some of these discrepancies (*e.g.* the seneschal's name) might be accounted for by the fact that our author must have used other sources in addition, viz. for the lives of Pilate and Judas, the mission of Nathan, and other passages which have no place in the *chanson*. But there are other variations not easily explained in this way, *e.g.* in Veronica's story no mention is made of an issue of blood. While Christ hung on the cross she drew near, being leprous; Mary the Mother of Christ took a

<sup>1</sup> This is his name, spelt in various ways (Jais, Gais, Gayus, etc.), in most MSS. of the *chanson* and MSS. and early prints of the Romance prose versions; Gui also occurs (*Hist. litt.*, xxii. 412), but the Latin original is more likely to have had Gaius than Guido.

<sup>2</sup> The *chanson* does not say how Gay came to know the Gospel-story. According to the prose versions it was through hearing St. Clement preach in Rome.

<sup>3</sup> This is the earliest mention of St. Clement, so far as I know, in connection with the story.

wimple ("guinple" or "toalle") from her head, held it up before our Lord's face, and returned it to her with His likeness stamped upon it, and immediately her leprosy departed.<sup>1</sup> This is altogether different from our version, except for the mediation of the Virgin.<sup>2</sup> Again, the *chanson* makes Marie, the woman who eats her own child, Queen of Africa;<sup>3</sup> but here she is only "A riche lady of bat contre," *sc.* of Judæa (l. 3409). These instances could easily be added to. But enough has been said to show that in all probability the lost Latin original of the *chanson* was one of the sources from which our author drew his materials.

Of the other sources, it is hardly possible to avoid the conclusion that the principal one was the *Legenda Aurea* of Jacobus de Voragine. This work is practically nothing but a compilation—a series of extracts, generally abridged, from lives of saints, apocryphal gospels, ecclesiastical and other chronicles, and monastic collections of tales; but its convenient arrangement helped to give it enormous vogue, and our author cannot have been unacquainted with it. At all events, he is much more likely to have been familiar with it than with some of the more recondite writings which Jacobus cites, and which he and Jacobus have both used (directly or indirectly)—and used, moreover, to just the same extent and in the same connection. The following are the passages from the *Legenda Aurea*<sup>4</sup> which concern us:—

(1) Cap. 45, *De S. Mathia apostolo*. As Mathias was chosen to replace Judas Iscariot, Jacobus gives here the legendary life<sup>5</sup> of

<sup>1</sup> Dobschütz, p. 288\*; Add. 10289, f. 86.

<sup>2</sup> See above, p. xv. note 3.

<sup>3</sup> Add. 10289, f. 107b. So too the French prose: see Add. 32090, f. 72, and the printed editions.

<sup>4</sup> I refer always to Graesse's edition, 1846.

<sup>5</sup> For the literature of this curious adaptation of the Oedipus-legend, see Du Ménil, *op. cit.* pp. 315-340, and Alessandro d'Ancona, *La Leggenda di Vergogna e la Leggenda di Giuda* (Bologna, 1869). See too Furnivall, *Early Engl. Poems*, for an English rhymed version.



the latter, introducing it (p. 184) with the phrase 'Legitur enim in quadam hystoria licet apocrypha.' The story, which has not been traced back, so far as I know, beyond the *Legenda*, is reproduced in our poem (ll. 4487-4864) with almost slavish fidelity. After the concluding words 'in aëre cum daemonibus sociaretur,' the *Legenda* goes on 'Cum igitur inter Ascensionem et Penthecosten apostoli in coenaculo simul essent, videns Petrus,' etc., and describes the election of Mathias. This is perfectly appropriate here, but its inclusion in the poem (ll. 4865-4884) is quite uncalled-for and can hardly be a mere coincidence. Indeed, it falls little (if at all) short of positive proof of our author's indebtedness to Jacobus de Voragine.

(2) Cap. 53, *De passione Domini*. Here Jacobus explains how he has divided the punishments of the murderers of Christ into three sections (p. 231): 'Sed de poena et origine Judae invenies in legenda sancti Matthiae, de poena et excidio Judaeorum in legenda sancti Jacobi minoris, de poena autem et origine Pylati in quadam historia licet apocrypha legitur.' Then follows the story of Pilate's birth and early life, down to the reconciliation with Herod, as in the Latin prose text published by Mone, but slightly abridged and so nearer to the version contained in this poem (ll. 1493-1578). After a short digression on the quarrel between Herod and Pilate, Jacobus says briefly that after the crucifixion Pilate sent 'quendam sibi familiarem' to excuse him to Tiberius, and then goes on (leaving this emissary's adventures for cap. 67): "Interea cum Tyberius morbo gravi teneretur, nuntiatur eidem, quod Hierosolimis quidam medicus esset," etc., and narrates the mission of Volusian, the healing of Tiberius and the punishment of Pilate. For the most part he follows Mone's text, and so does not directly inspire our author here; but he introduces the incident of Pilate wearing Christ's tunic and thus securing immunity for a time against the Emperor's wrath, in substantial though not

exact agreement with ll. 4295-4336 of our poem. At the end, after describing Pilate's final burial-place "in quodam puteo montibus circumsepto," etc., he adds: "Hucusque in praedicta historia apocrypha leguntur." Probably, then, he used a later version (now lost) of Mone's text, into which the story of the holy tunic had been interpolated.<sup>1</sup>

(3) Cap. 67, *De S. Jacobo apostolo*, contains (pp. 295 seq.) an account of the ministry and martyrdom of St. James the Less, chiefly drawn from Hegesippus as quoted by Eusebius, Hist. Eccl. ii. 23, and agreeing in the main with ll. 917-1004 of this poem. The concluding sentence points decidedly towards a direct connection: "Cum autem populus vellet ejus mortem vindicare et malefactores capere et punire, protinus aufugerunt" (cf. ll. 987-990). A little further on comes a passage which may well have furnished suggestions for our author, though he might, no doubt, have found the same matter elsewhere. Beginning "Sed quoniam non vult Dominus mortem peccatoris et ut ipsi excusationem non haberent," Jacobus goes on to say how God spared the Jews for forty years (cf. ll. 291-8, 815-828), and sent the apostles, especially St. James, to call them to repentance (ll. 922-940), and warned them by portents, viz. (1) a sword-like star, flaming above the city for a whole year (ll. 1061-8); (2) a bright light in the Temple, at the ninth hour of the night, on the feast of unleavened bread (ll. 1033-8); (3) a heifer, brought for sacrifice at the same feast, giving birth to a lamb (ll. 1023-1032); (4) an apparition of chariots and soldiers in the clouds (ll. 1069-1086); (5) voices heard in the Temple at Pentecost, saying "Transeamus ab his sedibus" (ll. 1049-

<sup>1</sup> This whole passage, from "Interea cum Tyberius morbo gravi teneretur" to the end of the story of Pilate, is identical, practically word for word, with the "Mors Pilate qui Jesum condemnavit" printed by Tischendorf, p. 432, from a fourteenth century MS., which was unquestionably copied from an earlier text (see Tischendorf's introd. p. lxxix.) and is probably only an extract, to judge from the opening words, "Cum autem Tiberius," etc.

1060); (6) the prophecy of Jesus, son of Ananias (ll. 1087-1124). The authority cited for these portents is Josephus (Jewish War, vi. 5), who mentions one more, the Temple-gate bursting open (ll. 1039-1048), between Nos. 3 and 4 of the series in the *Legenda*. Our author enumerates ten divine warnings in all, reckoning the death of St. James as the first, a murderous strife at a feast (ll. 1005-1022, cf. Josephus, Ant. xx. 5) as the second, and the apparitions of soldiers and chariots as eighth and ninth respectively; he also varies the order considerably. For this passage, therefore, he must have used some other source; but he may have borrowed from the *Legenda* the device of recounting the warnings before the beginning of the siege,<sup>1</sup> instead of putting them, as Josephus does, into a sort of appendix.

Despite these warnings, continues Jacobus, the Jews remained obdurate; so God sent Vespasian and Titus to destroy Jerusalem. "Haec autem fuit causa adventus ipsorum in Jerusalem, sicut in quadam hystoria invenitur, licet apocrypha." He now takes up the narrative which was interrupted in cap. 53: "Videns Pylatus, quia Jesum innocentem condemnauerat, timens offensam Tyberii Caesaris pro se excusando nuntium nomine Albanum ad Caesarem destinavit," etc. Alban is driven by the winds to Vespasian's kingdom of Galatia, and so on as in Mone's text, down to the point where Vespasian after his cure obtains leave from Tiberius to punish the Jews. The "hystoria apocrypha" is now laid aside, and an account of the Jewish war follows, for the most part "secundum chronicas," *i.e.* abridged from Josephus. The following points of difference from Josephus, and agreement with our poem, are to be noted:—the fleeing of the faithful, warned by the Holy Spirit, across the Jordan to Pella (ll. 2809-2824; Eusebius, Hist. Eccl. iii. 5);—the corruption of Jotapata into Jonapata (it

<sup>1</sup> It is true that Vincent de Beauvais, *Spec. Hist.* ix. 59-60, does the same; but I see no reason for supposing our author to have used his work.

occurs only in the accusative, "Jonapatam," which is still nearer the Jonoporam of l. 3852)<sup>1</sup>;—the sale of captive Jews at thirty for a penny (ll. 4205-4215). The story of the mysterious ailment which seized Titus on hearing the news of his father's accession, and the ingenious remedy applied by Josephus (ll. 3181-8, 3940-4026), is also inserted by Jacobus, though with reserve: he introduces it by the phrase "ut in eadem hystoria apocrypha legitur," and appends the semi-apologetic note "Utrum autem hæc hystoria narranda sit, lectoris iudicio relinquatur." Another addition is the discovery by Titus of the imprisoned Joseph of Arimathæa (ll. 4105-4138), with a reference to the Gospel of Nicodemus on the subject of his imprisonment. After this we are told of the liberality of Titus as Emperor, how he used to say "O amici, diem perdidit," whenever he had let a day go by unmarked by an act of beneficence (ll. 5057-5070).<sup>2</sup> In conclusion Jacobus recounts the miracle of the Jews who tried to rebuild Jerusalem, and who, after disregarding two warning apparitions of crosses, were destroyed by fire springing up from the earth (ll. 5075-5130). This last tale is an unusual one,<sup>3</sup> to such a degree that its presence in the *Legenda Aurea* and in our poem would alone go far towards establishing a connection between them.

There is no reason for supposing our author to have been influenced by any of the other English versions. Of those now extant, the Anglo-Saxon translation of the "Vindicta Salvatoris" has already been mentioned (above, p. xii.). In the same volume, p. ix., Goodwin printed an Anglo-Saxon version, entitled "Nathanis Judæi Legatio," of the mission of Nathan without the story of

<sup>1</sup> The capture of the town and of Josephus is, however, put in its right place before the beginning of the siege of Jerusalem.

<sup>2</sup> Jacobus cites Eusebius and Jerome for this anecdote, which is derived from Suetonius, Tit. 8 (*Opera*, Delphin ed. vol. ii. p. 950).

<sup>3</sup> Jacobus cites "Miletus in chronica," an authority whom I have not had the good fortune to identify.

Veronica. A poem in about 1,300 lines of alliterative verse, usually with the title "Sege of Jerusalem," exists in six MSS. of the fifteenth century,<sup>1</sup> and I understand that an edition is being prepared for the Early English Text Society.<sup>2</sup> It covers a good deal of the same ground as our poem; but the differences are considerable, and the points of resemblance not so striking as to suggest any close connection between the two settings. An edition in prose, *The Dystruccyon of Iherusalem by Vespazian and Tytus*, was printed by Wynkyn de Worde about 1507,<sup>3</sup> but it is merely a translation of the French prose version noticed above (p. xvi.).

In ll. 7-12 our author names some of his sources, viz. the Gospels, "the passioun of Nichodeme" and "the geestes of emperoures." The same three authorities are also cited at the end, ll. 5159-5170, with the explicit acknowledgment

"Of all þis þe werke is wroght,  
And in her bokes oute ysoght."

Reference is also made, in ll. 5147-5152, to "Maister Josephus, þe gode clerc"; and in ll. 1229, 4391, to "the Sept Sages." It is not difficult to assign the extent to which the first, second and fourth of these sources have been used. The Gospels supply material for the greater part of the first four hundred lines. The extracts from the Gospel of Nicodemus<sup>4</sup> begin at l. 395, and end at l. 670 with the

<sup>1</sup> See Ferdinand Kopka, *The Destruction of Jerusalem*, Inaugural-Dissertation, Breslau, 1887; Ward, *Cat. of Romances*, i. pp. 180-186, 928.

<sup>2</sup> The text of the Oxford MS. was published by G. Steffler, *The Sege of Jerusalem*, Marburg, 1891.

<sup>3</sup> A copy is exhibited in the King's Library, British Museum, where the descriptive label states that "the woodcuts are copied from French cuts used at Paris by Jean Trepperel."

<sup>4</sup> A lengthy discussion of this well-known book would be out of place here. Its history has been concisely summed up by G. Paris and A. Bos, *Trois versions rimées de l'Évangile de Nicodème*, Soc. des anc. textes français, 1885, p. ii., and its diffusion throughout Western Europe has been sketched by R. P. Wülcker, *Das Evangelium*

departure of Joseph of Arimathæa from Jerusalem, after telling the chief priests of his miraculous release. His second imprisonment, when he was shut up within the thickness of the town-wall (ll. 671-684), is perhaps derived from cap. 67 of the *Legenda Aurea*, p. 303, where it is introduced somewhat vaguely by the words "Potest dici." Next follows another passage (ll. 685-814) based on the Gospels. I have not succeeded in discovering the source of the passage on the threefold punishment of Israel by pilgrimage, servage and dispersion (ll. 829-888); it is probably to be found in some patristic homily or commentary. After this comes the prophecy of "be noble cleric, Maister Josephus" (ll. 889-914), predicting the fall of Jerusalem and the promotion of her conqueror Vespasian to be emperor, which is obviously evolved from the prophecies at Jotapata (Jewish War, iii. 8; above, p. vii.), perhaps with some suggestion from the ambiguous oracle found in the sacred writings at Jerusalem (*ib.* vi. 5). Pilate's letter to the Emperor (ll. 1385-1460) is an expanded translation of cap. 29 of the "Evangelium Nicodemi"<sup>1</sup>; it occurs, as we have seen (above, p. xi.), in the "Cura Sanitatis Tiberii," but not in most of the settings of the Titus-and-Vespasian story, so probably our author had recourse once more to "the passioun of Nichodeme." The narrative of the war, though heavily loaded with legendary superstructure, is founded on the history of Josephus (see above, pp. vi.-viii.), or perhaps more directly on the Christianized Latin version which commonly goes under the name of Hegesippus<sup>2</sup>; the accretions,

*Nicodemi in der Abendländischen literatur*, Paderborn, 1872. For the Greek and Latin texts see Tischendorf, pp. 203-410; and for an Anglo-Saxon version see W. H. Hulme, *The Old English version of the Gospel of Nicodemus*, Baltimore, 1898, in vol. xiii. No. 4 of the *Publications of the Modern Language Association of America*.

<sup>1</sup> Tischendorf, p. 392.

<sup>2</sup> *Hegesippus qui dicitur, sive Egesippus, De Bello Judaico*, ed. C. F. Weber, Marburg, 1858-64; also printed in Migne, *Patrol. Lat.* xv. 1961, among the doubtful works of St. Ambrose.

as we have seen (above, pp. xvii. *seq.*), are mostly due, in all probability, partly to the lost Latin original of the *chanson de geste* and partly to the *Legenda Aurea*.

"Geestes of emperoures" is a title which might be applied to any compilation of Roman history, and it would be useless to attempt to identify the particular work referred to by our author. He certainly made but little use of it. Vespasian is made to succeed Nero (ll. 3166-3176), so that Galba, Otho and Vitellius are left out of the roll of emperors; the account of Vespasian's reign and character (ll. 5045-5056) reads more like hagiology than history; and the account of Titus, which follows (ll. 5057-5072), almost certainly owes its presence here to the fact that Jacobus de Voragine selected it for inclusion in the *Legenda Aurea* (see above, p. xxii.). In fact, the utmost that we could assign to the "geestes of emperoures" would be the succession of emperors from Tiberius to Nero (ll. 1231-1273); and for that "Alle þe Sept Sages" are expressly cited. What this last reference means I have no idea, either here or in the other place where it occurs (l. 4391), in the description of the death of Pilate. So far as I know, there is only one point at which the famous romance of the Seven Sages<sup>1</sup> approaches the subject of the present poem; and that is, in the framework of one single version, viz. that in Old French, edited by H. A. Keller, *Li Romans des Sept Sages*, Tübingen, 1836. The opening stanzas tell us that Vaspasianus, son of Matusales, who had lived 910 years, reigned at Rome; he was a handsome man, until he was seized by leprosy, which made him blind. A voice from heaven spoke to Cilofida, the woman who had woven, and now possessed, the

<sup>1</sup> For a *résumé* of the literature of this subject see Ward, ii. 190-234; for fuller treatment see especially Comparetti, *Researches respecting the Book of Sindibād*, 1882 (No. 9 of the Publications of the Folk-Lore Society), and for the English versions Killis Campbell, *A Study of the Romance of the Seven Sages*, 1899, in vol. xiv. No. 1 of *Publications of the Mod. Lang. Assoc. of America*.

shroud in which Christ's body was wrapped, bidding her go to Rome to Vespasianus' help; she obeyed promptly, crossing the sea without wetting her shoes; told him of the passion, touched his sores with the shroud, and cured him. He crossed the sea with an army, inflicted dire chastisement on the Jews, and returned to his own country. This curious corruption of the Veronica-legend breaks off here: the king marries the daughter of the Duke of Carthage, who bears him a son and dies some years later; the young prince is entrusted to the care of the Seven Sages of Rome, his father marries again, and so on, as in the usual forms of the romance. This does not solve our difficulty; but it suggests, as a possible solution, that a variant of this "Romans des Sept Sages" may have existed and been read by our author, which named Vespasian's predecessors on the imperial throne and included the story of Pilate's death.

As to the title of our poem, with its inversion of the natural order of father and son, the following extract from the fifteenth century prose commentary on Godfrey of Viterbo's "Speculum Regum," lib. ii. cap. 11, is of interest:<sup>1</sup> "Et quamvis [Titus] filius sit Vespasiani et successor ejus in imperio, ante patrem tamen nominatur propter suas excellentes virtutes. Unde dicimus: Titus et Vespasianus, et non: Vespasianus et Titus."

The MSS. used for this edition are as follows:—

A. British Museum, Add. 36523, ff. 1-71. A vellum MS., probably written in the second quarter of the fifteenth century. The leaves measure  $10\frac{1}{2}$  by 7 inches, and the number of lines on a page varies from 34 to 40. The quires are of eight leaves, but the first four leaves of the first quire have been cut away, so that the poem begins on what was originally the fifth leaf. There are

<sup>1</sup> Pertz, *Mon. Germ. Hist.*, Script. xxii. p. 73.



catchwords on every leaf, the ends of quires being marked by red and black enclosing lines round the catchwords. A seven-line ornamental L at the beginning, otherwise no ornament beyond touches of red to the initial letter of each line; red paragraph-marks, and proper names sometimes underlined in red. The whole MS. has been described in the official *Catalogue of Additional MSS.* now in course of publication. Besides this poem, it contains two other pieces in English verse, viz. (f. 71b) the Seven Penitential Psalms, in eight-line stanzas, and (f. 88) the Treatise on the Mass, in rhymed couplets, usually known as *The Lay Folks Mass Book* (ed. T. F. Simmons, Early Engl. Text Soc., 1879). It was acquired by the Museum in June, 1900 (J. B. Inglis sale, Sotheby's, lot 694).

This MS. forms the basis of the present edition. It is perhaps worth noting that the word "usque" has been written several times in the margins at irregular intervals, in different ink from the text but apparently by a contemporary hand, as though to mark successive stages in collating this copy with its archetype. There are also a few trifling corrections (*e.g.* in l. 2285, on f. 31b, *wile* has been altered to *while*), probably made in the course of collation. Occasional notes have been inserted in the margins, summarizing the contents of the text (*e.g.* "how þe ost gaten hem water," opposite l. 2987), but of no special value or interest. The poem is followed, at the foot of f. 71, by the quatrain

"Whan wille over wyt wryes  
 Ðan gothe wille witte byforn.  
 Mony a man to his harme hyes  
 Ðan hathe wille wit forlorn."

Below this is the mysterious word "Anamzapta," perhaps a cryptogram of the scribe's name.

B. British Museum, Add. 10036, ff. 2-61b. Vellum, written about the beginning of the fifteenth century, in a good regular

hand, leaf-measurements 6 by  $3\frac{3}{4}$  inches, 24 lines to a page, except the *recto* and *verso* of f. 16, an inserted leaf,<sup>1</sup> which contain 20 and 18 lines respectively. In quires of 8 leaves, with signatures d-1 at the beginnings of quires, and catchwords at the ends, beginning with f. 4 ; before that the MS. is very imperfect, wanting many leaves before f. 2, and a smaller number after f. 3. Large red initials are used to mark the divisions, which do not agree with those of A. Ordinary capitals are touched with red, and the rhyming couplets are connected by red brackets.

The contents of the whole MS., which has been briefly described in the *List of Additions to the MSS. in the British Museum in the years 1836-40*, and (with special reference to our poem) in Ward's *Cat. of Romances*, i. p. 187, are as follows, all in English :—1. The poem now under consideration (f. 2) ;—2. The Assumption of Our Lady, in octosyllabic rhymed couplets (f. 62), printed by J. R. Lumby, *King Horn*, etc., Early Engl. Text Soc. 1866, p. 75 ;—3. The Vision of St. Paul, in prose, entitled "A questioun of þe peynes of helle and how soules desireþ to have rest in þat place" (f. 81), printed by E. Kölbing, *Englische Studien*, xxii. 1896, p. 134 ;—4. "þe þre arowis þat God schal schete at domysdaie," in prose (f. 85), printed from an Oxford MS. by C. Horstmann, *Richard Rolle of Hampole*, ii. 1896, p. 446 ;—5. The "seven askynges" in the Lord's Prayer, the Ave Maria, etc. in prose (wanting two leaves after f. 92) (f. 91b) ;—6. Psalm li. in 8-line stanzas, the same version as that in Add. 36523 (see description of MS. A above) (f. 96b), printed by F. J. Furnivall, *Political, Religious and Love Poems*, E. E. T. S. 1866, p. 279.

<sup>1</sup> Apparently the original copyist omitted 38 lines by inadvertence, perhaps through skipping a page of his archetype, and the owner of the MS. afterwards had the omitted lines copied by another scribe on a leaf of the right size, and inserted so as to complete his copy of the poem. The writing on f. 16 does not seem much later than the rest of the MS.

The volume, which was acquired by the Museum in 1836, contains the book-plate of the antiquary Thomas Sharp, of Coventry and Leamington (*ob.* 1841).

It is much to be regretted that this MS. is so imperfect, for it is one of the two earliest extant copies of the poem, and the text, though abridged (see below), seems fairly good. The scribe is exceptionally uniform in his orthography and inflections. For instance, he always uses the forms *sche*, *schal*, *schulde*, etc., where the other MSS. have *she*, *shall*, *shulde*, etc. Infinitives never have the *en* suffix, except where the rhyme demands it, as in l. 2051 (f. 5b) :

“gif I lyve Pilat schal abeyen  
For he wolde me have sleyen.”

Past participles usually have the *y* prefix, and often omit the *en* suffix if not required for the rhyme. Present participles always end in *ing*, never *and*, as in some of the MSS.

In its present state the MS. begins with l. 1345 of our text :

“He bad hem go in evereche londe  
To preche his name þorw his sonde.  
Of alle yvelis he gave hem mygt  
To hele þe sike þat bilevyd arygt.  
And þei þat wollep nougt to him wende  
Schulle be lore withoute ende.” f. 2.

The last two lines on f. 3b answer to ll. 1439-40 :

“Hit was here dede and alle here þougt  
And þefore sire leve hem nougt.”

After the lacuna the MS. goes on with l. 1977 :

“Than seide Velosian him to  
Al þat sche wol I wol also.” f. 4.

The following extract may be taken as a sample of the orthography, etc., of this MS. as compared with the others. It corresponds to ll. 2743-2756 of this edition :

"Thei drow up seil byfore and bihynde  
 And God hem sent a ful redy wynde  
 So in six wikes over þei come  
 And þo atte Acrys up þei nome  
 That þe toun wondred þerfore  
 And wexed agast of hem ful sore  
 Thei dide anone as þei schulde  
 Withoute strif þe toun þei gulde  
 Vaspasian leste þer his wardeyn  
 And in þe morwe þei went þeyn  
 Thei went forþe into þe londe  
 Slow and brent alle þat þei fonde  
 And drof bestes with hem gret rowte  
 That þei purveiede al abowte." f. 20.

The legendary life of Judas, which follows the account of Pilate's death in our text (ll. 4487-4884), is omitted, but not through a lacuna. The next line naturally omits the reference to Judas which occurs in the other MSS., and reads :

"Let us nowe Pilat duelle." f. 55b.

The concluding lines are :

"Iblyssed mote þei alle ybe  
 Of Jhesu Cryst in Trynyte  
 That þus wel his deþ hap awreke  
 As I have here bifore yspeke  
 I trowe þat alle þei have I wis  
 To here mede hevene ryche blis  
 God graunt us alle so þer to be  
 Amen amen pur charyte.  
 Explicit."

c. British Museum, Harl. 4733, ff. 40b-127. Outside and innermost sheets of each quire vellum, the rest paper; fifteenth century, probably *circ.* 1460, 8 by 5 inches, 26 to 34 lines to a

page; ff. 113b, 119b left blank, the text running on in the former case, 28 lines (ll. 4730-4757) being omitted in the latter case. In quires of 12 leaves, except the second and last (ff. 52-61, 122-127), which have 10 and 6 respectively; catchwords at the ends of most of the quires. Large red initials at the beginning and at ll. 685, 2569, 4487. In the margins are notes of the contents, in red ink, at irregular intervals, sometimes in English and sometimes in Latin (l), *e.g.* "How Vaspasyan welcumyt dam Veron and seynt Clement" (f. 78, at l. 2323), "Coronacio Tytus" (f. 76, at l. 2203), "De tunica domini inconsutilis" (f. 111, at l. 4307). The whole MS., which was briefly described in the *Cat. of the Harleian MSS.*, iii. 1808, p. 197, contains:—1. Disticha Catonis, with a paraphrase in English verse. f. 3. Colophon, "[E]xplicit liber Catonis compositus per Magistrum Benedictum Burgh vicarium de Maldon et cetera," *i.e.* Lydgate's disciple Benedict Burgh, vicar of Maldon 1440, *ob.* 1483.<sup>1</sup> This version was printed by Caxton (Westminster, 1481? Brit. Mus., IB. 55034), and again by Coplande, Lond. 1558;—2. Moral sentences in English rhymed couplets, in divisions of four, six or eight lines, each division headed by the name of the author (David, Jeremias, Seneca, etc.) from whom the sentence is taken. f. 30;—3. The present poem. f. 40b. A vellum fly-leaf at the end (f. 128) contains a fragment (late thirteenth century) of a French paraphrase, in octosyllabic verse, of the Hist. Reg. Brit. of Geoffrey of Monmouth: cf. Wace, *Li Romans de Brut*, ed. Le Roux de Lincy, ll. 9386 *seq.* On ff. 1-3, 127, 127b, are scribbled inscriptions of former owners' names, among which John Bland and "Jhon Pygyn" are prominent, both apparently sixteenth century; somewhat earlier is the inscription "Master John Penyngton, schole maister of Wurcesture, ys possessor (*sic*) of thys booke" on f. 2b.

<sup>1</sup> See Lydgate and Burgh's *Secretes of old Philisoffres*, ed. R. Steele, E. E. Text Soc. 1894 (Extra Series, No. 66), pp. xvii.-xviii.

The poem begins as follows :—

“ Lesteneth alle þat ben alyve  
 Boþe cristen men and wyve  
 I shal yow tellen a wondur cas  
 How Jhesu Crist yhated was  
 Al of þe Jewes fel and kene  
 And þat was seþen on hem ysene  
 þe holy gospel y take to wytnesse  
 Of þis matere boþe more and lesse  
 And of þe passion and eke of Nichodeme  
 Whoso wyl þerto taken goode yeme.” f. 40b.

The lines corresponding to the sample given from B are :—

“ They drowen up sayle byfore and behynd  
 And hem sende a full redy wynde  
 So that in syx wokys with hast þey comen  
 And at Acres upon the lond þe nomen  
 And the town wondred what they wore  
 And were adrad of hem full sore  
 And they of the cyte deden as they shold  
 Withouten stryff the town up they golde  
 And Vaspasian laft there his wardeyn  
 And on the morow went forth theyn  
 And he went tho all in that lound  
 And slow and brend all that he found  
 And dryven bestus with gret rout  
 That þey founden there all about.” ff. 84b-85.

The last eight lines are :—

“ Iblessyd mot they all now be  
 Of Jhesu Crist in Trinite  
 þat his deth have now iwroken  
 As I have before ispoken  
 And eke I hope þat þey have I wys  
 All to heore mede hevyn blysse  
 And God graunt us all there to be  
 Amen amen per Charite.”

Colophon (*in red*): “Explicit hic sedes vel obsidium de Civitate Jerusalem.”  
 Below this, “Jhesus est amor meus.” f. 127.

The orthography differs greatly from that of A and B, and is by no means consistent. The scribe was evidently careless,<sup>1</sup> and varied his forms a good deal. For instance, on f. 116, the pronoun *she* is written in three different ways within four consecutive lines (ll. 4557-4560), viz. *she*, *sheo*, and *heo*. Among other features may be noted the —*us* plural termination, which is usually indicated by a contraction mark (<sup>9</sup>), but is sometimes written in full, e.g. "fendus" for fiends on f. 114 (l. 4433). Variations in the text, as compared with the earlier MSS., are frequent, and mostly of little value. They tend especially to undue lengthening of lines by the insertion of explanatory phrases; e.g. ll. 4299, 4300 are drawn out into

"For as me thynketh I con sey none othere  
But þat y mygt hym love as he were my brothere." f. 111.

For other examples, see below, p. 36, note 12, p. 37, note 2, etc. In quite a fair number of cases, however, the readings of this MS. help to correct errors, or to clear up obscurities and ambiguities, in the other copies.

D. Bodleian Library, Digby 230, ff. 195-223b. Vellum, finely written, towards the middle of the fifteenth century, 15 $\frac{3}{4}$  by 10 $\frac{1}{2}$  inches, in double columns of 45 lines. In quires of 8 leaves, with catchwords at the end of each quire. The first page has an illuminated border, well executed in the style characteristic of English art of the time. Gold initials, on blue and purple grounds, at the beginnings of sections. The whole MS. has been described by W. D. Macray, *Cat. Codd. MSS. Bibl. Bodl.* pars nona, 1883, col. 242. Besides the present poem, it contains

<sup>1</sup> See l. 9 in the first extract, for instance, which he has turned into nonsense by inserting a superfluous *of* and *and eke*; or the omission of *God* in l. 2 of the second extract.

Lydgate's "Sege of Thebes" and "Sege of Troye." The opening lines are :—

"Lystneth alle that ben alyve  
Bothe cristen man and wyve  
And I wole gow telle a wonder oas  
Howe Jhesu Crist byhated was  
Of the Jewes fel and kene  
That was on hem sithen sene.  
The gospelles I drawe to witnesse  
Of this mater more and lesse  
And the passioun of Nicodeme  
He that takith therto goode geme." f. 195.

The passage chosen as a sample reads as follows :—

"Thei drowen up saille bifore and bihinde  
And God hem sent ful redy wynde  
So pat in sixe wekis overs þei comen  
And at Acres up they nomen  
The toun wondred what they wore  
And weren adrad of hem ful sore  
Thei didnen anoon as they shulde  
Withouten strif the toun they golde  
Vaspasian lefte there his wardeynes  
And on the morwen þei wente þeines  
He wente hym forthe into the londe  
He slowe and brente al pat he fonde  
And dryven forthe þe bestis with gret route  
That þei founden thereabout." f. 210.

The last eight lines are :—

"Iblessed mote thei alle be  
Of Jhesu Criste in Trinite  
That thus algate his dethe hap wroken  
As I have bifore spoken  
I hope they it have I wys  
To here mede hevene blis  
God graunte us also ther to be  
Amen Amen pur charite."

Colophon (*in red*): "[H]ere endith the Sege of Jerusalem." f. 223b.



The above extracts, together with the collations in the foot-notes to the text, will give a fair idea of this MS. The text is good on the whole ; it resembles A more closely than B.

L. Bodleian Library, Laud Misc. 622, ff. 71b-72b, 1-21. Thick vellum, *circ.* 1400,<sup>1</sup> 11 $\frac{3}{4}$  by 10 $\frac{1}{4}$  inches ; in double columns of 54 or 55 lines, each line on ff. 71b-72b comprising two lines of verse. In quires of eight, misbound, the last quire in the volume (ff. 65-72) being properly the first. Initials in blue, with red flourishes, at the beginnings of sections. The whole MS. has been fully described by H. O. Coxe, and again by Dr. Furnivall, who has printed many of the shorter pieces contained in it. Only "Adam Davy's Dreams" (ff. 26b-27b) and "The Geste of Alisaunder" (ff. 27b-64) need be mentioned here. We shall return to them presently, when discussing the question of authorship.

The poem has the rubric-heading "þe Bataile of Jerusalem," and begins :—

"Listneþ alle þat bep alyve  
Boþe cristen men and wyve  
I wil you telle a wonder cas  
Hou Jhesus Crist bihated was  
Of þe Jewes felle and kene  
þat was on hem sippe isene  
Gospelles I drawe to witnesse  
Of þis matere more and lesse  
And þe passioun and (*sic*) Nichodeme  
Who þat taketh riȝt good ȝeme." f. 71b.

<sup>1</sup> H. O. Coxe, *Cat. Codd. MSS. Bipl. Bodl.*, pars secunda, 1858-85, col. 447, dates this MS. "sec. xv. ineuntis." Dr. F. J. Furnivall, in his Forewords to *Adam Davy's 5 Dreams*, etc., E. E. Text Soc. 1878, calls it "seemingly before 1400—1380-1400, says Mr. Macray." Mr. Bradley says (*Dict. of Nat. Biogr.*, xiv. 1888, p. 183) "The manuscript, in the judgment of palæographical experts, was written in the last quarter of the fourteenth century." This last statement, however, is somewhat too positive ; the less restricted and slightly later dating *circ.* 1400 has the authoritative support of Mr. F. Madan, Sub-Librarian of the Bodleian, who kindly looked at the MS. with me.

The sample passage is as follows :—

“ þay drougen up sayl biforne and bihynde  
 God hem sent ful redy wynde  
 So in sexe wekes over þai comen  
 And at Acres up þai nomen.  
 Þe toun had wonder whoo þai wore  
 And weren adrad of hem ful sore  
 þai duden onon as þai sholde  
 Wipouten strijf þe toun þai golde  
 Vaspasian lefte þere his wardeyn  
 And on þe morowen þay wenten þen  
 He went forþ into þe londe  
 And sloug and brent alle þat þai fonde  
 And dryven beestes wip grete route  
 þat þai prayden al aboute.” f. 10b.

The last eight lines are :—

“Yblissed moten þai alle be  
 Of Jhesu Crist in Trinite  
 þat þus gate his deþ han wroken  
 As I have biforne spoken  
 I hope þat þai have I wys  
 To her mede hevene blys  
 God graunte us alle þere to be  
 Amen Amen per charite.”

Colophon: “Here endeþ þe vengeance of Goddes deth.” f. 21b

This is unquestionably the oldest of the complete MSS., and ought strictly, on that ground, to have been taken as the basis rather than A. But the variations between the two MSS. are comparatively few and unimportant, and by no means always in favour of L. In fact, L, A and D have substantially the same text, and any one of them would have served equally well as basis. Due weight has of course been given in the collations to

the importance of *L* on the score of antiquity. It is interesting to note that *L* and *A* agree in using the northern present participle ending —*and* in a few passages, viz. :—

- l. 777. *A* sekand, *L* sekande. *C* sechyng, *D* sekyng.
- l. 1258. *A* comand, *L* comande. *CD* comyng.
- l. 2009. *AL* berand. *BCD* beringe.
- l. 2021. *AL* swetande. *BCD* swetyng.
- l. 4449. *A* fletand, *L* floterande. *BD* fleting, *C* fletyng.
- l. 4535. *A* pleyand, *L* pleyeande. *D* pleiyng.
- l. 4540. *A* fletande, *L* seilande. *CD* fletyng.

On the other hand, sometimes they disagree :—

- l. 2025. *A* wepand. *LBC* and wepte. *D* wepinge.
- l. 3422. *A* dwellande. *LD* duellen. *B* dwelle. *C* dwelden.
- l. 3541. *A* liggeand. *LD* liggeyng, *C* lyggyn.
- l. 3542. *L* Bitande. *A* Bityng, *D* Bityng.

The Bodleian possesses another MS. of the poem, in Douce 78,<sup>1</sup> ff. 19-75b, but a cursory inspection was enough to convince me that it would be useless to collate it for this edition. It is a late fifteenth century MS. on paper, and is very imperfect, containing less than half the poem ; moreover, in what remains the text has been so freely handled in many places as to make it practically another work, or at all events another edition. Its variations, therefore, in those parts which show no obvious signs of re-handling are of no authority, and cannot be used with confidence in an

<sup>1</sup> For description see *Catalogue of the Printed Books and MSS. bequeathed by Francis Douce, Esq., to the Bodleian Library*, 1840, pt. ii. p. 9 ; also F. Madan, *Summary Catalogue of Western MSS. in the Bodleian Library*, iv. 1897, p. 513.

attempt to reconstruct the original text. The beginning agrees substantially with our text :—

“ Lysteneth all þat bethe alyve,  
Goode cristen men chyldre and wyve.  
I wolde telle you a wondur case,  
Hou Jhesu Criste behatyde wase  
Of þe Jewes felle and kene ;  
Þat wes on þem sone aftur asene.  
Þe gospell y take to wytnes  
Of þis matyr more and lesse,  
And all þe passion of Nycodeme,  
Who þat takethe þerto goode gеме,” etc. f. 19.

So does the passage in which the MS. breaks off (cf. ll. 2301-2310):—

“ For he hathe pouer be nygte and day  
To do and say þat y noyt may,  
And gif we hym with us lede  
I hope þe bettur we schall spede.  
Sere, sayde Velocyan poo,  
I pray you þat ge wolde with us goo.  
They rysen and wente full faste þan  
Tyll þei came to Vaspacyan.  
. . . knees þei ham can sette,  
. . . with honour þei hym grette.” f. 75b.

But the body of the text is full of interpolations. It seems to have been arranged for a series of readings or recitations ; red lines are drawn across the page at intervals, dividing the text into sections, some of which end with interpolated lines asking for a rest.

The following lines, for instance, answer to ll. 231-4 :—

“Criste answerde ever agenste hure þogte,  
 þat þay coude agenste say hym nogte.  
*Here is a vytte as for to reste*  
*gif hit plesythe you bope moste and leste.*

The grettyste of þe prynces bolde  
 Agenste Jhesu sore þay canne holde.” f. 24.

Instead of ll. 405-9, again, we have—

“A wrygtes sone he wes full plygte,  
 Joseph yclepyd amonge us by rygte.  
*Do onswarde þe xij men with on mowthe,*  
*His fadur is kyng of est, weste, northe, and sowthe ;*  
 His fadur made all þinge of nogte.  
 þer is non oper þat Criste hathe wrogte.  
*Herto bere wytnes we dothe alle,*  
*And our sayyoure we wolde hym calle.*  
*And if ȝe wyll þat y schall reste,*  
*Y woll. Y trowe hit be þe beste.*

The namys of pese xij telle y canne.” ff. 28b-29.

One more example. Between ll. 1962-3 of our text, the Douce MS. interpolates four lines :—

“When Jacob had sayd all þis  
 Velocian wes full gladde y wys.  
 And afturwarde, as y telle þe,  
 They wente to þe soper,<sup>1</sup> Jacob and he.” f. 67.

The British Museum acquired another MS. in 1904, too late to be collated for the present edition, as most of the text was

<sup>1</sup> The MS. has *dyner* scored through, and *soper* interlined, an emendation which suggests that the ingenious interpolator was none other than the scribe himself.

already in type. It is now numbered Add. 36983, and is described in the *Catalogue of Additional MSS.* for 1904. The volume, which formerly belonged to the Bedford Literary Institute, contains nineteen English pieces, almost all in verse, on paper, written in or about the year 1442 (art. 5, the prose Life of the Three Kings, bearing that date); including the Cursor Mundi, Chaucer's A B C and Balade of Truth, Speculum Guidonis de Warwick, Abbey of the Holy Ghost, etc. Our poem is art. 6, and occupies ff. 216-255, in double columns of 29 to 37 lines. No heading. Begins—

“ Herkneþ all þat beþ alyve,  
Boþ Cristen man and wyve.  
Y wolle gow tell a wondyr cas,  
How Jhesu Crist hatyd was.”

The life of Judas is headed “Vita Jude Scariothis,” and begins,

“ Now woll y tell an aventour  
Of Judas, Godys traytour.” f. 249b.

Ends,

“ þus come Judas to þe ende,  
To dampnacioun wiþe oute ende.” fo. 252b.

The poem ends,

“ Blessyd mote þay alle be  
Of Jhesu Cryst in Trenite  
That þus hys deþe haþ wroke  
As I have byfore of spoke  
I hope þat þay have y wisse  
To her mede hevyn blysse.  
God graunt ous alle pere to be  
Amen amen pur charite.” ff. 254b-255.

Colophon : “ Here endip þe Vengeance of Godys deþe.”

In Bernard's *Catalogi Librorum MSS. Angliae et Hiberniae*, 1697, ii. p. 33, No. 1457 (No. 12 of the Coventry School MSS.) is described by Humphrey Wanley as containing "John Lydgate's Poems. This is written, painted, and gilded very well, and (as I suppose) whilst Lydgate was alive, or presently after. It contains not all his Poems, but only these that follow." The last three articles in his list are "Sir John Mandevile's Travels (much different from the printed Books). The Siege of Jerusalem by Vespasian. The Siege of Thebes." This MS., I regret to say, has disappeared.<sup>1</sup>

I have made no attempt to construct what is commonly called a "critical edition" of the text, but have followed MS. A throughout, except in those comparatively few places where A was plainly wrong and one or more of the other MSS. showed equally plainly what was the right reading; and in such cases I have always been careful to quote the readings of A in the footnotes. Nor have I attempted to print a *complete* collation of the other MSS.; but I have tried to include in my selection all the really significant variants, besides many which, though not in themselves of direct textual importance, may help to show the characteristics of the several MSS., and so to determine their relations to one another. In printing a variant in which two or more of the MSS. agree *verbatim* but not *literatim*, the spelling adopted is that of the MS. named first.

There are one or two points to be noticed with regard to the relations of the MSS. to one another and to the original text. First, the omission of the Life of Judas (ll. 4487-4884) by B alone, out of the six MSS. (for Add. 36983 is included here), raises the question whether this formed part of the original poem, or was inserted in a later and expanded version. The former supposition

<sup>1</sup> Miss Dormer Harris, who was kind enough to ransack the School Library in search of it, drew my attention to a note on p. 175 of Sharp's *Antiquities of Coventry*, ed. Fretton, 1871, showing that the MS. was still there shortly before 1871.

is, I think, the more probable one. It has been shown (above, p. xix.) that our author took the Life of Judas from the *Legenda Aurea*, to which he is almost certainly indebted for other materials, *e.g.* Pilate's birth-story, the incident of the holy tunic, and the miraculous burning of the would-be rebuilders of Jerusalem. What could be more likely, then, than that he borrowed the Life of Judas at the same time? True, it is not strictly relevant, and does not usually occur in versions of the story of Titus and Vespasian; but the account of the other "wicked bird," Pilate, would very naturally suggest it, and in the *Legenda Aurea* both are referred to the same authority, or at all events introduced by the same phrase, "Legitur in quadam hystoria licet apocrypha." An examination of what remains of B confirms the view that it is an abridgment. Apart from the Life of Judas, and the two lacunae at the beginning of B, 2904 lines are left in the present edition; and of those 2904, B omits no less than 40, viz. sixteen separate couplets and two passages of four lines each.<sup>1</sup> All the omitted lines are in A, C, D and L; and though some of them might conceivably have been inserted for an expanded version, others are necessary to complete the sense (*e.g.* ll. 2115-6, 3773-4). The conclusion is, then, that B represents an abridged version of the original text.

Of the other MSS. C is the latest, and represents to a large extent a modernised and paraphrased version. All the additional lines which it supplies are quoted, usually in the foot-notes; but on two occasions (ll. 1491-2, 3489-90) lines found in it, and in no other MS., have been incorporated in the text, the sense clearly requiring them. It is evident, even from the selected variants printed in the foot-notes, that C is not derived from either A, L, or D<sup>2</sup>; it must therefore descend (with how many intervening

<sup>1</sup> See foot-notes, pp. 91-228, *passim*.

<sup>2</sup> Its independence of A is obvious. The names in ll. 412-414, or the variants in ll. 465, 602, 1184, 1797, may serve as examples of its independence of L and D respectively, or better still, see ll. 395-6, 2292-6.



generations it is impossible to say) from an older MS. than any of them, and its readings are often useful to confirm those of one or other of the remainder when they disagree.

The relations of A, L, and D remain to be considered. The foot-notes are full of instances of D agreeing with L as against A. The cases in which D agrees with A as against L are just about equally numerous ; they are not, of course, expressly mentioned in the foot-notes, but whenever a variant is printed from L and nothing is said about D, it may be inferred that D agrees with A. D alone omits ll. 2202, 2295-6, 4087-8, 4579-80, 5026, inserts two lines after l. 2241, and two more after l. 2292,<sup>1</sup> and puts ll. 2423-4 before ll. 2421-2. These differences suffice to prove D independent of L and A. No formal proof is needed here of the mutual independence of L and A. It may be well, however, to call attention to the omission by L of ll. 395-6, 1988-9, 3021-2, 3371-4, 3911-12, 4465-6, 5095-6, the transposition of ll. 3571-2, 5039-40, and the removal of ll. 1871-2 to after l. 1894, as indicating how far L is removed from the original text.

It is quite clear, then, that many copies must have been made before the date of L, and we shall probably not be far wrong in assigning the composition of the poem to the middle of the fourteenth century.

As to the metre, there is not much to be said. It is intended to be octosyllabic, of course, but our author cannot have had a very fine sense of rhythm, nor can he even have been careful in counting syllables, unless the copyists have done him grave injustice. The rhymes, on the other hand, are scrupulously preserved—sometimes even to the detriment of the sense, as in l. 1099, where *werde* is substituted for *world*, in order to rhyme with *yherde*.

I make no attempt to deal with the question of dialect, but

<sup>1</sup> These two lines ought to have been incorporated in the text.

leave that to specialists, who will, I trust, find enough material in the foot-notes, and in the extracts given above, to form their own conclusions as to the dialects of the various MSS., if not of the original work.

The authorship has been ascribed to Lydgate<sup>1</sup> on the strength of his "Sege of Thebes" being included in the Digby MS. But the fact that Lydgate was not born until about 1370<sup>2</sup> makes this ascription all but impossible on chronological grounds, and the absence of any resemblance in style puts it out of the question. For the sake of brevity I have frequently alluded to the present metrical composition as a poem, but the justice of Dr. Brandl's description of it as "void of artistic aspiration"<sup>3</sup> cannot be gainsaid; and Lydgate's verse certainly does not merit quite so harsh a phrase.

The attribution to Adam Davy<sup>4</sup> rests on a similar insecure foundation. He used to be looked upon as the author of the whole contents of the Laud MS.; but it has long been recognised<sup>5</sup> that the "Alisaunder" is not by him, and Dr. Furnivall has shown<sup>6</sup> that there is no evidence for his authorship of anything in the volume except the Dreams about King Edward, in which he names himself repeatedly. Indeed, the anxiety he displays in that short poem that his name should not be overlooked raises somewhat of a presumption against his having written any of the anonymous pieces, especially a long one like this. Davy's latest biographer, Mr. Henry

<sup>1</sup> Bernard, *Catalogi*, 1697, i. p. 88; Tanner, *Bibliotheca Brit.-Hib.*, 1748, p. 491; Ritson, *Bibliotheca Poetica*, 1802, p. 71.

<sup>2</sup> Schick, introd. to Lydgate's *Temple of Glas*, E. E. T. S. extra series 60, 1891, p. lxxxvii.

<sup>3</sup> H. Paul, *Grundriss der germanischen Philologie*, ii. i. 1893, p. 658.

<sup>4</sup> Tanner, p. 221; Warton, *History of English Poetry*, 1840 ed., ii. pp. 1-4; Ritson, pp. 23, 24.

<sup>5</sup> See Price's note in Warton, ii. p. 6.

<sup>6</sup> *Adam Davy's 5 Dreams about Edward II.*, etc., E. E. T. S. 1878, p. 7.

Bradley,<sup>1</sup> after pointing out that the Dreams were written about 1308 or 1328 (according as the king referred to is Edward II. or III.), says that the other poems in the MS. (apart from the "Alisaunder") "certainly belong to Davy's period, and in diction and metrical qualities they closely resemble his undoubted work." It is with great diffidence that I venture to question the judgment of so competent a critic; but my opinion is that the resemblances between the present work and the Five Dreams are slight, and that the former is probably by some monkish or at any rate clerical versifier, who wrote about the middle of the fourteenth century.

The plates have been executed by Mr. W. Griggs. They are taken from Egerton MS. 2781 in the British Museum,<sup>2</sup> a Book of Hours written and illuminated in England in the first half of the fourteenth century, so that they are practically contemporary with the poem which they are here used to illustrate. The frontispiece is inscribed "Coment Titus et Vaspezianus lempereur de Rome destruit le Juzeus en la cite de Jerusalem pur la mour de Dieu . et coment le femmes mangeront lour fiz et le fiz lour pere . e le pere lour fiz." It represents a vigorous assault on the city by the Romans, whose archery is rapidly thinning the ranks of the defenders, and also depicts the horrors of the siege vividly by the figures of two women eating their children. The second plate has two inscriptions, "Comment le Cristiens geterent le Jueus hors a lez mangunelz" at the top and "Pur le encheysoun que Judas vendi Dieu pur . xxx. denirz Titus vendi . xxx. Jueus pur . i. diner . quant Jerusalem fust ganhee" at the bottom. It is in three compartments: the two upper ones represent various tortures inflicted on the captive Jews after the fall of Jerusalem (cf. ll. 4225-4244, where, however, nothing is said of hurling from mangonels), and the subject of the lowest is the sale at thirty for a penny (ll. 4197-

<sup>1</sup> *Dict. of Nat. Biogr.* xiv. 1888, p. 183.

<sup>2</sup> Described in the *Cat. of Additions, 1888-93*, p. 473.

4224). It may be mentioned here, *à propos* of pictorial representations of the story, that the Siege of Jerusalem formed the subject of "seven pece of Arras" among the tapestries at Windsor Castle in Henry VIII.'s time.<sup>1</sup>

I am greatly indebted to Miss A. F. Parker for her careful transcripts and collations of the Oxford MSS.; and I wish to record my grateful thanks to Dr. G. F. Warner, Keeper of the MSS. in the British Museum, for his ever-ready help and advice in difficulties.

J. A. H.

27 May, 1905.

<sup>1</sup> Harl. 1419, f. 298, in an inventory taken by virtue of a commission dated 14 Sept. 1 Edw. VI. Noted by Warton, i. p. 205.

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### CORRIGENDA.

- l. 277. *For pan read pan.*
- l. 299. „ opur „ opur.
- l. 1546. „ ynone „ ynome.
- l. 4626. „ zonge „ zonge.
- l. 2965 *is wrongly numbered 2665.*
- p. 160, note 6. *For LD Bitande read L Bitande. D Bitynge.*





**SIEGE OF JERUSALEM.**  
*Egerton MS. 2781, f. 190b. XIV<sup>th</sup> cent.*







**TITUS AND VESPASIAN;**  
 OR,  
**THE DESTRUCTION OF JERUSALEM.**

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**þE<sup>1</sup> BATAILE OF JERUSALEM.**

Listeneth alle þat ben in live,  
 Bothe Cristen man and wive.  
 I wil zou tellen a wonder caas,  
 How Jesu Crist byhatede was  
 5 Of þe Jewes felle and kene ;  
 þat was on hem sithen seene.  
 The Gospelles I drawe to witenesse  
 Of þis matere more and lesse ;  
 And the passioun of Nichodeme,  
 10 If þat ze take þereto good zeme ;  
 And of the geestes of emperoures  
 That tellen of þese adventures :  
 How Jhesu Crist was doon to deed  
 Thurgh þe Jewes false reed.  
 15 Firste they deden hym grete despyt  
 Er þat he dyede, I telle zou zet.  
 I trow þat þei bilogh hit noght ;

Listen how Jesus  
 was done to death  
 by the Jews,

witness the  
 Gospels, Passion  
 of Nichodeme,  
 and Gestes of  
 Emperors.

5

<sup>1</sup> So L. No title in A, C, or D.

They hated Him  
for His teaching,

and because He  
exposed their  
hypocrisy.

- For after they hit dere aboght,  
As ȝe may heereafterward lere.  
20 Listeneth lordes and ȝe shall here.<sup>1</sup>  
ȝe wite well, and sooth it is,  
That many man gylteles hangede is.  
Right soo byfell on Jesu Criste,  
As us shewed the Evangeliste ;  
25 For oure trespas, and noght for his,  
He soffrede here grete shame, I wys.  
¶ Firste they were wrothe with hym,  
As false men and ful of venym,  
For he prechede and taght gode lore<sup>2</sup>  
30 Amonge þe Jewes lesse and more ;  
And much þe more þei gan hym greve  
For he had of hem noo leve.  
And ofte he tolde hem in his sawe  
Whan<sup>3</sup> þei trespassede agayn þe lawe,  
35 And þat þei deden<sup>4</sup> in fele manere.  
He chargeth noght, þogh þei it heere ;<sup>5</sup> fo. 1b.  
He provede it wel by holy wryt,  
þat þei couthe not agayne seyen it.  
Also he tolde everywhere  
40 þat þei ypocrites were ;  
For þei maden right such chere  
As<sup>6</sup> þei lyveden in gode manere ;

<sup>1</sup> C And ye wyl lesten wyth goode chere.

<sup>2</sup> L For he preched everewhere (*D* hem everywhore).

C For cause he preched everowhare.

<sup>3</sup> LCD Where.

<sup>4</sup> C And þat right. L omits þei deden.

<sup>5</sup> C For þei shulden yt weel yhere.

LD He þougʒt (*D* rougʒte) never þeiȝ þai it here.

<sup>6</sup> C As pough.

- The pore they deden robben and reve.<sup>1</sup>  
For<sup>2</sup> all her lawes þei nolde noght leve.  
45 The grettest maistres werst it<sup>3</sup> kepeth.  
Her wronge with hem to<sup>4</sup> longe slepeth.  
get hem he tolde her owne thoght,<sup>5</sup>  
þat þei ne might withseye it noght.  
This was noo maistry to Jhesu Crist.  
50 They wondrede all<sup>6</sup> how he it wist ;  
Graceles þei were and dym of sight  
To knowen þe strength of God allmyght ;  
Al if<sup>7</sup> they hym in manhode sawe,  
His Godhed myght þei noght knawe.  
55 They sheweden after here mysdede.  
Forth anoon<sup>8</sup> they fell in drede  
For the wondres<sup>9</sup> þat þei sawe.  
Of his Godhed þan had þei awe,  
For no man myghte such maistries kythe  
60 As he dede for hem ofte sithe ;  
As Nichodemus-witenesseth right,  
That come to Jhesu Criste by nyght  
And seide, " Jesu, we witen hit wel  
Thou art moost mayster of Israel,  
65 And þat knoulachest<sup>10</sup> þou noght to be

Jesus visited by  
Nichodemus.

<sup>1</sup> C But yf þei þe pore dede robbe and reve.  
L Hou þai þe pouere robben and reve.  
<sup>2</sup> C Yn.  
<sup>3</sup> C here lawe kept.  
<sup>4</sup> LD nogt ne slepeth. C þerfore þe venjaunce þerof not longe slept.  
<sup>5</sup> C Also Jhesus tolde hem here owene wykked pought.  
<sup>6</sup> LD Napeles þai wondred. C And yet þei wondred.  
<sup>7</sup> CD Alþough. L Alþeig.  
<sup>8</sup> C And þerfore þerafter.  
<sup>9</sup> LCD wondres. A wordes.  
<sup>10</sup> C þou knoulechest weel þat yt so be.

- For all the mervailles we seen of the.  
 Amonges couthe we never fynde <sup>1</sup>  
 Any soo worch by mannes kynde,  
 Neither lewede man ny clerk,  
 70 But God were with hym in his werk.  
 Forthy [we] wolde <sup>2</sup> som token see,  
 To shew if þou Goddes sone be." <sup>3</sup>  
 ¶ Than seide Jesus to Nichodeme,  
 "ge taken of me ful litell gеме. fo. 2.  
 75 Thogh I zou all þe adventures telle  
 Of þis worlde þat ge in dwelle,  
 þat beth goon and shull byfalle,  
 ge ne bileveth a worde of alle ;  
 For thogh <sup>4</sup> I of heven zou tolde,  
 80 Of all þing þat ge wyten wolde,  
 How shulde ge þerof trowe <sup>5</sup> oght,  
 Whan ge þat other troweth noght ?  
 Nevertheles the adventures alle  
 þat <sup>6</sup> I say zou shull bifalle."  
 85 Nichodemus hym trowede well,  
 And privelech heelde with hym everydell.

<sup>1</sup> C And amonge us can we non fynde,  
 þat so can werche be mankynde.  
 L Among us ne coupe we never fynde  
 On to wirche by mannes kynde.

<sup>2</sup> C Wherefore we wolden. L Þerfore we wolde.

<sup>3</sup> C Yf þat þou now God almyghti be.

L Schewe gif þou God almygtty be.

D To shewen if þou God almygty be.

<sup>4</sup> C And þerfore yf. D Forthy of hevене þouȝ I zou tolde.  
 L Forþi of heven gif I tolde.

<sup>5</sup> C leven. LD trowe me.

<sup>6</sup> C þat Jhesus seyde shulde befalle,  
 Nichodeme hem leved weel  
 And helde yt pryve echeadel.

- And in þe gspell as men reede,  
 The Jewes Crist temptede oft indede ;  
 þei askede hym mony a wonder sawe,  
 90 And ofte opposede hym in her lawe,<sup>1</sup>  
 That þei myght by som juggement  
 In som manere have hym yhent.<sup>2</sup>  
 Ageynes hym þei wroght in vayn,  
 þat al unbyndeth and byndeth agayn.  
 95 This worlde it nys<sup>3</sup> but folye  
 Agaynes Goddes grete maistrye.  
 ¶ Ones þei askede hym, " Maister dere,  
 To whom shull we zeelden every zere  
 All þe truage of oure lande ? "  
 100 How he unswarede, now understande :  
 " Of whom zoure monee hath ymage  
 With name iwwiten, zeldeth hym truage."  
 This was askede of hym in skorne  
 For the wordes he seide biforn,  
 105 That he was God and Jewes kyng.  
 In hym þei had noo trewe levying.<sup>4</sup>  
 " Oure money, sire, we make þe war,  
 Is made aftur oure kynge Cesar."  
 " þan," seide he, " gelde Cesar his right,  
 110 And þat is Goddes to God almight."  
 Here thei were confoundet anoon ;  
 Concludet they were everychon. fo. 2b.

The Jews tempt  
Jesus.

Tribute to Caesar.

<sup>1</sup> C For to have atteynte hym be þer lawe.

LD For to ateint hym bi her lawe.

<sup>2</sup> C yshent. L schent. D shent.

<sup>3</sup> C And al þis worldes wytte ys.

L Þis werlde wytt is. D The worldis wit nys.

<sup>4</sup> *This line supplied in margin.*

C And þanne answerid þei to þis þing.

LD Þo ansuered þai to þis þing.

Woman taken in  
adultery.

- By a womman þei temptede hym zet.  
 From peyne of stonyng<sup>1</sup> fair he hir quyt  
 115 For avowtrie, þat foule synne ;  
 þei accusede hir to hym þerinne.<sup>2</sup>  
 Jhesu stoupede doun right anoon ;  
 These<sup>3</sup> wordes he wroot þe erthe upon :  
 "This wrecched erthe þis oþur biwriede,<sup>4</sup>  
 120 But God forgaf þat mercy cryede."  
 þoo he had unswared<sup>5</sup> what he wolde,  
 "Goth ge<sup>6</sup> þe lettres for to biholde."  
 Whan þei had seien it as he bad,<sup>7</sup>  
 I sey to zou, þei were adradde:  
 125 "Taketh þis womman þat hath do mys<sup>8</sup>  
 Whosoo withouten synne now is,  
 And casteth on hir þe firste stoon."  
 þan þei stale out everychon,  
 All but þis womman þat stode alone.  
 130 And Jesus sat and lokede hir one ;  
 "Where ben þese men, wymmen," he seide,  
 "þat þis blame soo on the leide ?"

<sup>1</sup> *D* Shulde have ben stonid.

*C* þat shulde have be stoned and þanne was she quyt.

*L* þat schulde be stoned fair he quit.

<sup>2</sup> *C* þat þei tolde hym þei founden here ynne.

*LD* þai tolde hym þai fonde hire þerinne.

<sup>3</sup> *C* And certain.

<sup>4</sup> *C* For þe false acusours þat here hadde bewreyed  
 And wolde þe woman also have stroyed.

<sup>5</sup> *LD* writen.

*C* And whanne he hadde wrytten.

<sup>6</sup> *C* þei gon. *L* Hy gon.

<sup>7</sup> *C* And whanne þei sey þat he hadde made.

<sup>8</sup> *C* And Jhesus seyd to hem, y wys,

"Now whiche of yow withoute synne ys,  
 Do cast on þe woman þe ferst stone."

¶ "Sire, I not noght<sup>1</sup> sikerly."

"Dame," he seide, "no more wot I.

135 Goo now, þou dame, with joie and wynne,  
And kepe thy<sup>2</sup> wyl from dedely synne."

Alwey thus on hym þei soght,  
But evermore þei fonde it vailled noght.  
For Goddes myght<sup>3</sup> and mannes witte

140 Mow not wel togeder syt.

þan þei gan<sup>4</sup> hym to diffame,  
And lyede on hym and dede hym shame.

They defame Him,

Tho þat myght spede with no resoun<sup>5</sup>  
With falsehed þei þoght to brynge hym doun,

145 And seide, "Thou seist amys we leven  
Ageynes the lawe þat is us geven."

They seide, "Sire, we have the lawes

That Moyses taghte us by his dawes,  
þat he of Messias godelich toke,

fo. 3. citing Moses and  
Abraham.

150 Alsoo<sup>6</sup> we fynden in oure booke.

Soo heelde oure fader Abraham  
And hiderward<sup>7</sup> þat after hym cam.

þat we can wite<sup>8</sup> we breke it noght  
In werk, in worde, ny in noo þoght."

155 He<sup>9</sup> wyst ful wel þat þei mystolde,

<sup>1</sup> *D* nevere. *C* She seyde, "Sir, y not sykerly."

<sup>2</sup> *D* the forþewarde. *C* þe hensorward weel fro synne.  
*L* þe forþward fro synne.

<sup>3</sup> *C* wytte.

<sup>4</sup> *C* Natheles þei wenten.

<sup>5</sup> *C* And whanne þei myghte not spede in here resoun.

<sup>6</sup> *LC* as.

<sup>7</sup> *D* alle tho. *C* al þat hyderward after cam.

<sup>8</sup> *C* And to oure wytshewe.

<sup>9</sup> *L* He. *A* We.

*C* And þei seyden pilke hadde nought mystolde.

His answer.

- þat made þe lawes newe and olde."  
 þan spake Jesus þe Jewes unto :  
 " Moises and Abraham I sawe alsoo.<sup>1</sup>  
 To Moises þe lawes I bitaght,  
 160 þat fro me to ȝou hit broght.  
 I sawe Abraham and he me ;  
 He was joiefull me to see.  
 ȝe ben wel harder þan þe stone,  
 þat of ȝou wil knowe me none.<sup>2</sup>  
 165 Thwey<sup>3</sup> dombe beestes, the ox and asse,  
 þei segh me and wist what I wasse,  
 And þe bestes wilde under lynde,<sup>4</sup>  
 They knewe me all but mannes kynde."  
 The Jewes seide þat he mystolde ;  
 170 He was not fifty wynter olde :  
 " Moises and Abraham þou hast seen ?  
 This may in no wise ben.  
 Thou ne semest but a ȝonge man.  
 How myghtes þou have seen hem þan ? "  
 175 " Forsoth," he seyde, " I telle ȝou can.  
 I was longe er þe worlde bigan.  
 I shall be withouten ende  
 Thogh all þinges in<sup>5</sup> sundry wende.  
 I am Jesus, Goddes sone.  
 180 I segh Abraham and Salamon.

<sup>1</sup> *C* Of Moyses and Abraham y sey yow so.<sup>2</sup> *C* þat non of yow me knowen can.<sup>3</sup> *L* Tueie. *D* Tweie. *C* Sithen þat tweye.<sup>4</sup> *D* wode lynde. *C* And bestes so wylde under þe wode lynde,  
 Me knoweth al sauf mankynde.*L* And bestes wilde under wood lynde.

Me knoweþ al bet mankynde.

<sup>5</sup> *C* asoundre. *L* asondri. *D* asondry.



- I come the lawes to fulfille,  
 Not oon poynt þerof to spille,  
 Ny of the prophecies alle  
 That han ibe or shull bifalle. fo. 3b.  
 185 And also trewely I zou telle,  
 zoure mychel temple I may doun felle  
 And reisen hit up the thrid day."  
 " þat myght not be," þei sweren<sup>1</sup> ay.  
 In al þis woorde<sup>2</sup> he hem blent,  
 190 For by his owne body he hit mente,  
 þat he shulde dyen and<sup>3</sup> assaye  
 To<sup>4</sup> risen up þe thridde day.  
 For þis worde they were negh mad,  
 For ever þei founden hym trewe and sad.  
 195 Nevertheles<sup>5</sup> they unswared this right :  
 " Er þat oure temple were all ydight  
 zes were sex and fourty fulle.  
 How þan þe trowe we shull ?"  
 Cursed folke men<sup>6</sup> myght hem call,  
 200 For<sup>7</sup> the miracles he shewede hem all.

He foretells His  
 death and  
 resurrection.

<sup>1</sup> C seyden.

<sup>2</sup> C And yn alle þese wordes.

LD In alle þise wordes.

<sup>3</sup> C as y yow say.

<sup>4</sup> C And.

<sup>5</sup> C Natheles þei answerid þus aplyt :

" And oure temple were now al to-dyt,

Yeres wolde be sex and fourty fulle

Er we ageyn reren yt shulle."

<sup>6</sup> L he. C me.

<sup>7</sup> C þat for.

*Between ll. 200, 201, C has two additional lines :*

þei wolde not leven on hym be no wey,

But evere dured forth yn here false lay.

They charge Him  
with Sabbath-  
breaking.

- But all þat Jhesus wold and thoght  
Most som tyme to ende be broght.  
That folke was ordeyned<sup>1</sup> to doo þat dede ;  
þerfore þei myght þe more drede.  
205 He blamede hem for her bileve,  
And seide it shulde hem sore agreve.  
He myght sone suche thynges han wroght,  
þat makd all þe worlde of noght.  
And for he keppe<sup>2</sup> not her Sabaot<sup>3</sup> day,  
210 To doon miracles every<sup>4</sup> day,  
The seke to heele of evell and synne,  
For her lawe he nolde not blynne.  
Worldes<sup>5</sup> werkes were þei none,  
But God almighty<sup>6</sup> dedes aloone.  
215 þei askede hym why he wroght þan ;  
And he unswared, as<sup>7</sup> God and man,  
“ Is there noon of zou alle,  
If þat zoure beest were ifalle  
Doun in a pyt or in a lake,  
220 Wheþur<sup>8</sup> hit shulde ben up ytake,

<sup>1</sup> *L* loked.

*C* But þat folk þat holpen hym to þat dede.

<sup>2</sup> *LCD* held.

<sup>3</sup> *C* Sabot. *L* Sabath. *D* Sabat.

<sup>4</sup> *C* þanne away. *L* alway. *D* al the day.

<sup>5</sup> *C* has two additional lines here, the following lines answering to

*ll.* 213-14 :

Suche werkes to don þat gracious were.

þerfore þei nolde hym alyve yhere.

And yut worldes werkes wrought he none,

But þat were almesse dedes everychone.

<sup>6</sup> *LD* almygtties. *A* almyhty.

<sup>7</sup> *L* als a good man.

<sup>8</sup> *LD* gif. *C* þat nolde nought yt shulde up be take.

- Er hit were lorne ge wolde updrawe      fo. 4.  
 On þe Sabot day, for all goure lawe ?”  
 þei stode abashed everychon,  
 þat þei ne couthe unsware hym none.  
 225 Anoon þei askede hym with grete tene      They question  
 What his miracles wolde<sup>1</sup> bymene ;      Him as to His  
 þat was whan<sup>2</sup> he heelede þe seke,      miracles.  
 Or seide or dede wondres<sup>3</sup> eke.  
 Ofte þus þei come hym to,  
 230 And askede why þat he dede soo.  
 He unswarede aftur her thoght,  
 That þei ne couth withsey him noght.  
 The grettest of þe princes bolde<sup>4</sup>      Their princes  
 Agaynes Jhesu ful harde þei holde,      conspire against  
 235 And ichon makede oþur present      Him,  
 For to ben<sup>5</sup> at oon assent.  
 But smale folkes there aboute      but fear the people  
 Folweden hym with grete route ;      who follow Him.  
 Wonder thicke þei fell hym to  
 240 For the miracles þei sawe hym doo,  
 þat þei despyt doon<sup>6</sup> hym ne might ;  
 þat made<sup>7</sup> þei token hym by night.  
 Whan Jesus segh þe tyme þerto,<sup>8</sup>  
 þat it most nedes ben ydoo,  
 245 He bad þei shulde hem sone amende,

<sup>1</sup> C shulde mene. L wolden mene. D myxte mene.

<sup>2</sup> C And of þat þat.

<sup>3</sup> LCD wondres. A wordes.

<sup>4</sup> C But þe princes þat weren so bolde.

<sup>5</sup> C be alle.

<sup>6</sup> C ne don hym myghte.

L For þai no spyt do hym ne migt.

<sup>7</sup> C And þerfore.

<sup>8</sup> C was to.

but they hate  
Him the more.

- Or stronge vengeance he shulde hem sende.  
 He byhight to fordoon hem all,<sup>1</sup>  
 And her citee it shulde doun fall,  
 Jerusalem, þat was stronge and hye.  
 250 Tho gan waxe þere grete envie ;<sup>2</sup>  
 But whil it stode þei had no doute,  
 Hit was soo riche and strong aboute.  
 Nevertheles of his<sup>3</sup> grete sawe  
 All þei were in muchell awe.  
 255 For his prophecies þei hatede hym sore,  
 For þei were<sup>4</sup> trewe wel þe more ;  
 And for his witte þat was soo grete, fo. 4b.  
 For his unsware and for his threte,  
 And for he bare so noble a fame  
 260 þat men honurede hym all by name,  
 And clepede hym Jesus þe verrey propphete,  
 Where he walkede in toun or strete.  
 Oft þei waitede hym to sloon,<sup>5</sup>  
 And for drede þei let hym goon.  
 265 By day þei myght hym not hent  
 For the folke þat with hym went.  
 Wel mony thousandes for his sake  
 Wolde han dyede er he were take ;

<sup>1</sup> C He seyde þei shulde be fordon alle.

<sup>2</sup> C þanne beganne to waxen here envye.  
 L þo gan to waxen her envie.

<sup>3</sup> L þis.

C Nevertheles for alle here grete lawe  
 Yut were þei brought yn ful grete awe.

<sup>4</sup> C And eke for he was.

LD And for he was.

<sup>5</sup> L sle . . . lete hym be.

C But often hys enemys wayted hym to slen,  
 And evermore for doute þei lete hym ben.

- If þei had toforn all wiste<sup>1</sup>  
 270 þei wolde soo foule have pynede Criste,  
 Alle þe princes þei wolde have slayn  
 And all þe contrey have brent ful fayn.  
 God wolde noght þat hit were soo,  
 But oþerwise it moste goo,  
 275 Whan tyme and terme was ycome  
 þat he soffrede to ben ynome.  
 Ful wel pan<sup>2</sup> he toke is merke  
 What manere men<sup>3</sup> shulde doo þis werke ;  
 And sithen it shulde nedes<sup>4</sup> be doo  
 280 Somme manere of folke most<sup>5</sup> go þerto.  
 ȝet was it better þei had þe gylte  
 þan any oþur nacioun had be spylte ;<sup>6</sup>  
 For in the booke thus we it fynde,  
 They were out-castynges<sup>7</sup> of all mankynde.  
 285 He<sup>8</sup> preiede for hem on rode tree,  
 "Forgeve hit hem þat it shulde soo be,"  
 In ensauple of all<sup>9</sup> Cristen men

He prayed for  
 His murderers on  
 the Cross,

<sup>1</sup> *C* But and þei beforhand hadde ywyst  
 þat þei wolde so foule han ferd with Crist.  
*L* ȝif þai hadden biforehonde wist  
 þai scholde so foule have faren with Crist.  
<sup>2</sup> *L* he had taken his merk.  
*C* hadde he taken hys marke.  
<sup>3</sup> *L* Whan men.  
<sup>4</sup> *C* algate be so. *LD* alway be do.  
<sup>5</sup> *C* muste nede yt do.  
*LD* most nedes þerto.  
<sup>6</sup> *C* þanne þei many oþer hadden be spylt.  
*L* omits nacioun.  
<sup>7</sup> *LC* þe outcast.  
<sup>8</sup> *C* And yut he.  
<sup>9</sup> *C* us. *LD* omit all.

and spared them  
for forty years.

Their plots  
against Him.

- þat here in<sup>1</sup> any envye ben,  
 That we forgeve as he forgave,  
 290 And michell mede þan shall we have ;<sup>2</sup>  
 For he is soo greet<sup>3</sup> of curtesye  
 He nyl noo synfull man dye,<sup>4</sup>  
 But space and grace he wil hym sende  
 And<sup>5</sup> he wil hymselfe amende.  
 295 Soo myght þe Jewes have hade grace  
 Of her grevose<sup>6</sup> and grete trespas. fo. 5.  
 Jhesus soffrede<sup>7</sup> a longe stounde,  
 Fourty gere (hit is wel founde) ;  
 For<sup>8</sup> token ny for noon opur sight  
 300 Repentede þe[i] never by day ny nyght.  
 But in the passioun as we rede,  
 As<sup>9</sup> þei were gadrede in every<sup>10</sup> stede,  
 Ofte biforn þei spake þis<sup>11</sup> deed,  
 How to doon þei couthe<sup>12</sup> no reed.  
 305 þei<sup>13</sup> seide, " Whan shall we us wreke  
 Of þis prophete þat þus can speke ?  
 For if we leten hym þus goon

<sup>1</sup> C often yn envye bren. L in envie ne brenne.

<sup>2</sup> C þat we þerfore gret mede myght have.

<sup>3</sup> C ful.

<sup>4</sup> D ne dye. C þat he wyl þat no man to helle deye.

<sup>5</sup> C Yf þat.

<sup>6</sup> LCD vileynous trespas.

<sup>7</sup> C For Jhesus suffred hem.

<sup>8</sup> C And yut for.

<sup>9</sup> C Where. LD þere.

<sup>10</sup> C ony.

<sup>11</sup> A is (*altered to þis*). LD his ded.

C Often before er he were ded.

<sup>12</sup> C token here reed.

<sup>13</sup> C And.

- He shall fordoon us everychon.<sup>1</sup>  
 The Romaynes and oþur shul come us on,  
 310 And all oure lawes þei <sup>2</sup> wil fordoon.”  
 þei seiden sother þan þei wende ;  
 For þei were never in wille to mende.  
 Ofte þei soghte <sup>3</sup> wey to fonde,  
 How þei myght drive hym out of londe  
 315 Thurgh her lawes by juggement  
 Oþur thurgh coyntise <sup>4</sup> have hym shent.  
 Ones þei had hym hem bytwene ;  
 Than þei thoght to wreke her tene.  
 In a place <sup>5</sup> at an hegh hille  
 320 þei wolde have slayn hym by <sup>6</sup> her skylle ;  
 They wolde have doon <sup>7</sup> hym to <sup>8</sup> sterte,  
 But quyt away he went and <sup>9</sup> quert.  
 And ones þei wolde have stonede hym,  
 And al to-drawen hym every lyme.  
 325 þei seide he blasphemede hymself þan :  
 He made hym God, and was a <sup>10</sup> man.  
 And ofte her <sup>11</sup> boyes after hym lepen  
 For to take hym with her wepen ;

<sup>1</sup> *C transposes ll. 308-9.*

<sup>2</sup> *C he.*

<sup>3</sup> *C caste for to fonde.*

*LD casten and wolden fonde.*

<sup>4</sup> *CLD Or þrow pryve quentise.*

<sup>5</sup> *C stede upon. L stede on. D At a stede at.*

<sup>6</sup> *C ful styll. L withoute skill. D by her wille.*

<sup>7</sup> *C made.*

<sup>8</sup> *LC þere to.*

<sup>9</sup> *C onhurte. LD from hirt.*

<sup>10</sup> *L no man.*

<sup>11</sup> *L afterward þai lepen.*

- But for men<sup>1</sup> þat gede him by  
 330 Durste noon of hem ley hand hym nye.  
 And ones at fleme<sup>2</sup> Jordane,  
 There hym<sup>3</sup> baptized seint Jon,  
 There þei wolde<sup>4</sup> hym have slayn;  
 Qwyte he went<sup>5</sup> with myght and mayn. fo. 5b.  
 335 And whan þe[i] sawe þei might not spede  
 þei þoght to doon an<sup>6</sup> evell dede.  
 Thei made þere a conspiracy  
 Amonges the poeple with vileny,<sup>7</sup>  
 That ones Messias seide  
 340 (þat is Jesus in oure tonge leyde)  
 Out<sup>8</sup> of her synagoge he shulde be doo,  
 And for a cursede man iholde alsoo.  
 This was to hym noo vileny,  
 All were hit doon with grete envye.<sup>9</sup>  
 345 Allweyes þei failede of her cast;  
 Till Jesus wolde soffre at þe last  
 þat þe certeyn day were set,  
 þei had no myght hym to let.<sup>10</sup>

<sup>1</sup> C þe pepel.

<sup>2</sup> C flom Jurdon. L flum Jurdon. D the flom Jordan.

<sup>3</sup> C þeras hym. L þere he.

<sup>4</sup> L waitid to have hym sleyn.

CD wayted hym to han slayn.

<sup>5</sup> C But sauf he scaped.

LD Bot quyt he went.

<sup>6</sup> LCD a liþer dede.

<sup>7</sup> LD felonye. C Amonge hem alle with felonye

And tolde þat Messias onys yn fey

þat Jhesu on hem þe wronge wolde ley.

<sup>8</sup> C And oute. D But oute.

<sup>9</sup> C For yt was don for gret envye.

<sup>10</sup> LC get.



- Whan<sup>1</sup> he wist hit most nedes be,  
 350 þan wolde he hem nothing flee.  
 Caiphas propheciede þere, Caiphas' counsel.  
 As in the passioun men may here,  
 þat a man shulde dye hym<sup>2</sup> bifore,  
 So þat þe poeple ne were forlore.  
 355 The Holy Goost had broght hym þis,  
 But he was never þe better, I wis ;  
 Thogh it were seide with gode resoun  
 Hit turnede hym all to confusioun.  
 For thurgh hym and his felonye  
 360 Encresed fast þe Jewes envye ;  
 For þat þis woorde was seide on hye<sup>3</sup>  
 þat<sup>4</sup> in all maner he shulde dye.  
 Her eyen were blynde, þat noght hym knewe ;<sup>5</sup>  
 þei mow þat now evermore rewe.  
 365 Therefore<sup>6</sup> he went anoon hem froo ; Jesus hides, to  
await His due  
time,  
 Amonges hem more nolde he not goo.  
 He went a litell here<sup>7</sup> biside,  
 Out of her sight hym to huyde.  
 Nogth for drede toke he þis wey ;  
 370 But for to stable us in the fay,  
 To<sup>8</sup> abiden his tyme wel and faire.

<sup>1</sup> C But whanne.

<sup>2</sup> LCD hem.

<sup>3</sup> C So þat for þat worde so seyde yn hye.

L Fro þat þis werld was seide on heighe.

<sup>4</sup> LC omit þat.

<sup>5</sup> C þey were so blynde þat þei hym ne knew.

L Her eigen were holden and nougt hym knewe.

<sup>6</sup> C Natheles.

<sup>7</sup> LCD þere.

<sup>8</sup> C And for to.

in a city called  
Effraym.

He<sup>1</sup> was to us soo gode saumplaire, fo. 6.  
 To<sup>2</sup> prelates and to<sup>3</sup> other men  
 þat in any anguysh here ben,  
 375 To kepen us out of her way  
 þat oure enemys us ne say.  
 Whan men hem seen, þe more þei synne;  
 If they be fer, þe more þei blynne.<sup>4</sup>  
 þus turnede Jesus from hem þe<sup>4</sup> bake,  
 380 þat þei not mychel of hym ne spake.  
 Into desert he passede<sup>5</sup> streght  
 To a citee þat þere was neghste<sup>6</sup>  
 (The story clepeth<sup>7</sup> hit Effraym),  
 A litell wey from Jerusalem.  
 385 With his disciples he dwellede þere,  
 Noght for drede<sup>8</sup> þei myght hym dere,  
 But for þe poynt I seide<sup>9</sup> byforn.  
 And get were somme<sup>10</sup> of hem forsworn,  
 þan all the company,<sup>11</sup> þere þei gede,

<sup>1</sup> *C* And þus he was a goode ensamplayre  
 Boþe to prelates and to oper men  
 þat yn anguysses yn þis world ben  
 þat þei shulde kepe hem oute of þe wey  
 From here wykked enemys yn goode fey.

<sup>2</sup> *AL* two.

<sup>3</sup> *C* And whanne þei be from hem þe more þei wynne.

<sup>4</sup> *C* hys.

<sup>5</sup> *LCD* held þe sty.

<sup>6</sup> *LCD* ney.

<sup>7</sup> *CD* seyth yt hyght Effraym. *L* seiþ it hat Effreem.

<sup>8</sup> *LCD* drede. *A* deede.

<sup>9</sup> *C* þat y seyde. *LD* I seide. *A* he seze.

<sup>10</sup> *C* þe Jewys oftetye forswore.

<sup>11</sup> *D* Tho weren the Jewes. *C* And were sore angred peras þei  
 yede.

*L* þo seiden þai þere þai gede.

- 390 þei seiden<sup>1</sup> he was fled for drede.  
 But truely þei lyede everychon ;  
 þei ne wyst not whi<sup>2</sup> he was goon.  
 þei were nôt worthy his counseill to wyte  
 þat thoghten to doon hym despyt.  
 395 Byhynde<sup>3</sup> his bak þei on hym lyede,  
 After his kynde þei aspyede,<sup>4</sup>  
 get ofte þe shrewes were forsworn,  
 In leccherye þei helde hym born.  
 þere were twelve<sup>5</sup> þat herden þis ;  
 400 þei tolde hem þei seiden<sup>6</sup> amys.  
 þei witnessede all, with oon sawe,  
 þat he was born with<sup>7</sup> right lawe.  
 þei seiden þei sawe Joseph wedde  
 Mary, þat clene life ay ledde.<sup>8</sup>  
 405 They holden hym Josepes sone right  
 (A Wryghtes sone he was yplyght :<sup>9</sup>  
 His Fader made all thynges of noght.  
 þere is noon oþur þat soo hath wrought).  
 These twelve names tellen I can

In His absence  
 He is maligned.

Twelve men ✓  
 defend Him,

<sup>1</sup> *C* And seiden. *L* þat.

<sup>2</sup> *LCD* whi. *A* til.

<sup>3</sup> *L* omits ll. 395-6.

<sup>4</sup> *C* And hym to betray þei evere aspyed.

<sup>5</sup> *C* summe.

<sup>6</sup> *C* And seyden þat þei tolden.

<sup>7</sup> *LC* in þe. *D* by.

<sup>8</sup> *C* Marie, þat mayde þat clene lyf ledde.

<sup>9</sup> *C* þat was a carpenter forsoþe aplyt.

*Instead of l. 407, C has :*

But Jhesus right fader forsothely  
 Ys a carpenter of gret ferly,  
 For he made al þinge of nought.

- 410 That with Jesu heelden þan : fo. 6b.  
 Lazarus, Asterius, and Antonius,  
 Ysaac, Finees,<sup>1</sup> and eke Cripais,<sup>2</sup>  
 Jacob,<sup>3</sup> Samuel, and Joras,<sup>4</sup>  
 Agrippata,<sup>5</sup> Amos, and Judas.
- and so do two  
 rich men,
- 415 Twey riche men there were alsoo  
 That holden wel with Jesu [t]hoo,<sup>6</sup>  
 Ever in wordes and dedes bothe ;  
 þerfore þe Jewes wern wrothe.  
 And for her wrath þei nolde not leve
- Nicodemus
- 420 For drede for love ne Jesu to greve.<sup>7</sup>  
 Nichodemus was þat oon,  
 Prince of þe Jewes everychon.<sup>8</sup>  
 At his dome and at his dede<sup>9</sup>  
 He preisede hym<sup>10</sup> in every stede.
- 425 þerfore þei enprisonede hym sone,  
 And wolde hym to deth have done.  
 And soo þei wolde his oþur felawe  
 For þat werk and for that sawe :
- and Joseph of  
 Aramathie.
- þat was Joseph of Aramathie,<sup>11</sup>  
 430 A riche man of<sup>12</sup> kynde wel hye.

<sup>1</sup> *C* Fines.<sup>2</sup> *CD* Crispus. *L* Cripus.<sup>3</sup> *L* Joab.<sup>4</sup> *C* Jeras.<sup>5</sup> *LC* Agripta.<sup>6</sup> *LCD* þo.<sup>7</sup> *C* Ne Jesu for hate þei wolde not greve.*L* Ne for her love Jhesu greve.<sup>8</sup> *C* many on.<sup>9</sup> *C* þat al day yn dom and evere at nede.<sup>10</sup> *C* Jhesu.<sup>11</sup> *C* Armathye.<sup>12</sup> *C* and of kynred hye. *D* and of kyn ful hye.

- These men [þei] thocht<sup>1</sup> to have slayn,  
As ȝe shall hereafter heere me sayn.<sup>2</sup>  
þese were þe poyntes of her envie  
Wherfore þei deden<sup>3</sup> hym to dye,  
435 Withouten oþer<sup>4</sup> many thynges,  
Upbraides, assaies, and skornynges.<sup>5</sup>  
But love berst<sup>6</sup> Jesu Cristes hert,  
And noon oþur pynes smert.  
Love hym droof and love hym broght  
440 For to fynden þat he soght.  
Whan love thyrlede<sup>7</sup> heven Kynge  
þan love passeth alle<sup>8</sup> þinge.  
Love is hevede<sup>9</sup> and love is ende.  
Loveth love as ȝe ben hende !  
445 But whan Jesus was broght of<sup>10</sup> live  
þan fell wondres als bylive.<sup>11</sup>  
Centurio byhelde and seide þus,  
“ This is Goddes sone Jesus.” fo. 7.  
As also dede Longens þe knyght  
450 After þat he had is sighte.
- The Jews are  
inspired by envy,
- Jesus by love.
- Miracles at the  
death of Jesus.

<sup>1</sup> LCD þai þougt.

<sup>2</sup> C As hereafter y shal yow sayn.

LD As I schal hereafter seyn.

<sup>3</sup> C dyte hem.

<sup>4</sup> C also moche oþer þinge.

L any oþer þing. D many other thynges.

<sup>5</sup> C As of onbraydyng and scornynge.

L Assaies, upbraides and cursyng.

<sup>6</sup> C brak. L brast.

<sup>7</sup> C perced.

<sup>8</sup> C al oþer þing.

<sup>9</sup> L hede. C hed. D heed.

<sup>10</sup> C out of lyve.

<sup>11</sup> L blyþe. D Ther byfillen wondres as blyve.

C þer fellen grete woundres as blyve.

Only man is  
unmindful.

- Her<sup>1</sup> grete temple in<sup>2</sup> two to-cleef;  
 And buryede men, dede and deaf,  
 Risen and walkede all aboute  
 From town to town, a grete route,  
 455 þat wel were knowen out and inne<sup>3</sup>  
 With<sup>4</sup> men þat wer[e]n of her kynne.  
 þei tolde why þei risen þore  
 For Jhesu þat diede hem byfore.<sup>5</sup>  
 þe sonne also leste<sup>6</sup> all his lyght,  
 460 And stones and trees lest<sup>7</sup> her myght;  
 And every thyng in his kynde  
 Of Jesu dethe had a mynde,<sup>8</sup>  
 Out-taken man, þat shulde be chief,  
 þat<sup>9</sup> moost shulde be to Jesu leef;  
 465 The shrewes shewede<sup>10</sup> moost unkyndenes  
 Agaynes all his godenesse.  
 All þis was wittenes agaynes man  
 þat he had<sup>11</sup> ytrespassed þan.  
 Sithen all qwhoke, but mannes hert,<sup>12</sup>  
 470 Was he not þan worthy to smert?  
 Adam þat firste bigan the shame;<sup>13</sup>

<sup>1</sup> C And þe. L þe.

<sup>2</sup> C ato yt clef. L atwo to-clef. D al to-clef.

<sup>3</sup> C þat knewen weel withoute and withynne  
 Wheche manere men weren of here kynne.

<sup>4</sup> L of.

<sup>5</sup> C fore.

<sup>6</sup> C lese here lyght. LD les her ligh.

<sup>7</sup> C lesen. L loren. D lees.

<sup>8</sup> C For Jhesus dethe þei morned yn mynde.

<sup>9</sup> LC And.

<sup>10</sup> LC þai schewed hym. D He shewed.

<sup>11</sup> C hadde to God.

<sup>12</sup> C Now sythen al þinge morned sauf mannes hert.

<sup>13</sup> C But Adam beganne ferst þis game.

LD Adam bigan first þe game.

þe Jewes endeth hit with blame.<sup>1</sup>  
 But God<sup>2</sup> Lorde, þat curteys is,  
 Dede þis labour<sup>3</sup> for mannes blys,  
 475 And also for the Jewes, for why?  
 If þei had soght his mercy.<sup>4</sup>  
 þese deede men bigan to telle  
 Why þei risen in flessch and fell,  
 And Jesus wolde rise þe thrid day.<sup>5</sup>  
 480 The Jewes were in grete affray;  
 But þei ne dredde not on right,  
 In her purpos<sup>6</sup> hem failede myght.  
 Tho<sup>7</sup> he was risen þe þridde morn  
 (As his passioun seith tofor),  
 485 Aggeus, Fines, and Astadas,<sup>8</sup> fo. 7b.  
 þese thre tolde hem how it was.  
 Two clerkes witnesseth hit alsoo,  
 þat seint Michell shewede hym<sup>9</sup> to,  
 Caryne and eke Leuteyn;<sup>10</sup>

Witnesses of the  
 Resurrection.

<sup>1</sup> LCD schame.

<sup>2</sup> C oure Lord God. L oure Lorde. D goode Lorde.

<sup>3</sup> C He dyd yt al for oure blys.

L Dude it al. D Dede al.

<sup>4</sup> C And þei wolde han asked mercy.

<sup>5</sup> C For to telle þat Jhesu wolde rysen þe iij day.

<sup>6</sup> LD As þai scholden. C As þei schulde, for þei faylleden myght.

<sup>7</sup> C And whanne.

<sup>8</sup> C And Ageus, Fyneas and Estaddas.

L Aggeus, Phineas and Estaudas.

D Augeus, Fyneas and Estadas.

<sup>9</sup> LC it.

<sup>10</sup> Instead of ll. 489-493, CLD have only three lines:

C And þat was Carrianus and Eleuthyus

Dombe þei were tyl swete Jhesus

From dethe aros and styed to hevene.

LD Carianus and Elyntheus (D Carisius and Eleutherius)

Doumbe þai weren til swete Jhesus

Fro þat he ros and stige to heven.

Nichodemus  
rebukes the Jews.

Joseph declares  
himself a  
Christian.

- 490 Bothe þese in certeyn  
Doubte þei were til swete Jesus  
Was risen from deth, I tell zou þus,  
From þat he roos and styte to heven ;  
And þan tolde þei full even  
495 Al<sup>1</sup> þat was doon everydel  
Of<sup>2</sup> þe lore of seint Michell,  
In erthe, in helle, in paradys  
What Jesus Crist had doon, I wis.  
Also it witnesseth<sup>3</sup> in oþur stede  
500 þere<sup>4</sup> men of þe stories rede.  
þoo<sup>5</sup> spake Nichodemus anoon  
Unto þe Jewes everychoon :  
“ge wickede men, what have ge wrought ?  
To mykel sorwe ge have us broght.  
505 All þat Joseph and I zou seide  
Hit miȝt not standen<sup>6</sup> in no stede.”  
þan gan Joseph to speken hem to :  
“Agaynes Jesu ge have misdoo,  
For gylteles ge have hym slawe ;  
510 þerfore ge may be unfawe.”<sup>7</sup>  
Upon Joseph hit was borne<sup>8</sup>  
þat he was to Jesu sworn.  
“ge,” quod Joseph, “to hym I take,  
And all zoure lawes I forsake.

<sup>1</sup> *LC* Al. *A* And.

<sup>2</sup> *L* omits Of. *C* þrow.

<sup>3</sup> *C* As yt ys wytnessed.

<sup>4</sup> *C* þeras. *D* That.

<sup>5</sup> *C* And þanne.

<sup>6</sup> *L* stonde zou.

<sup>7</sup> *C* ful onfawe.

<sup>8</sup> *CD* Anon þe Jewes on Joseph born

*L* Onon þe Jewes on Josep borne.



- 515 I wot wel ge be wroth with me,  
 For I buryed his body free.  
 And I ne recche, so Crist me save,  
 If I zour wrathe þerfore have.  
 I warne zou wel, ge shul abyē  
 520 þat ge dede hym such vilenye."  
 þan were þe Jewes wel negh wode. The Jews are  
wroth  
 And þogh<sup>1</sup> he seide it for her gode,  
 He nys not my freende, ge have herd tolde,  
 þat seith all<sup>2</sup> so myn herte hit wolde. fo. 8.  
 525 Joseph, withouten more sake,<sup>3</sup>  
 Sone on hast<sup>4</sup> þei gan hym take. and imprison him.  
 þei put hym in a stronge prisone  
 With double lok, all<sup>5</sup> for tresone.  
 Bothe Anne and Caiphas,<sup>6</sup> þese two,  
 530 Beren the keyes þe dore to undoo.  
 The hous was hool<sup>7</sup> withouten hole ;  
 For þei þoght hym<sup>8</sup> to a stole,  
 þat never freende ne shulde have wiste<sup>9</sup>  
 Where ny how he had be<sup>10</sup> myste.  
 535 But Crist, þat is curteys at nede,

<sup>1</sup> C But napeles.

<sup>2</sup> C all as myn owene hert wolde.  
 LD as myne hert wold.

<sup>3</sup> C But Joseph þanne wythoute ony slake.

<sup>4</sup> C Wol sone anon. L Sone onon.

<sup>5</sup> C And double fetred hym.

<sup>6</sup> C And Annas and eke Cayphas.  
 L Annas and Cayphas.

<sup>7</sup> C byld.

<sup>8</sup> C so hym to have ystole.  
 L so have hym stole. D so to have hym stole.

<sup>9</sup> C þat non of hys frendes shulde nevere han ywyste.

<sup>10</sup> C ben ymyste. LD ben myst.

Christ releases  
him.

Consternation of  
Annas and  
Caiphas.

The Resurrection  
of Christ, reported  
by the sentries.

At nyght þer come hym out to lede.<sup>1</sup>  
The Jewes senten<sup>2</sup> hym on the morwen ;  
His deth þei had amonges hem sworn.  
Anna and Caiphas unclosede<sup>3</sup> þe dore.  
540 þei clepede and soght and haveth hym lore ;<sup>4</sup>  
þei wepen and were þan sory men,  
Out of lande þei thocht to fleen.  
Body for body þey maynprisede<sup>5</sup> hym  
To kepen hym upon life and lyme.  
545 And as<sup>6</sup> þei stode in all<sup>7</sup> þis care,  
Where<sup>8</sup> þei shulden dwell or fare,  
Amonges all þese<sup>9</sup> come þe knyghtes  
þat woken Jesu by daies and nyghtes,  
The whiles þat he in tounge lay,  
550 Till it was on the thrid day  
þat he out of þe tounge aroos ;  
þei were negh wode, soo hem agroos,<sup>10</sup>  
And<sup>11</sup> tolden þe Jewes þat he was risen,

<sup>1</sup> C þat nyght ganne hym þens oute lede.

L þat nigt com hym out to lede.

<sup>2</sup> LCD sougten.

<sup>3</sup> C ondede. L undeden. D undiden.

<sup>4</sup> C þe soughte and cleped and hadde hym lore  
And þei wepte and weren ful drery men.

L And sougten and clepeden þai hadden hym lore  
þai wepden and weren sory men.

D þei sougten him cleped him þei han lore  
þei wepten and weren ful sory men.

<sup>5</sup> C hadde taken. L token. D undirtoke.

<sup>6</sup> C so. L also þai hadden mychel care.

<sup>7</sup> C ful gret care.

<sup>8</sup> D Wheper. C Whoder þei myghte fle or fare.  
L Wheper þai wolden gon or fare.

<sup>9</sup> C And yn þe mene tyme þanne.

<sup>10</sup> C Whanne þei þerof ful sore agros.

<sup>11</sup> C þei.

And for<sup>1</sup> an aungell þei<sup>2</sup> were agrisen,  
 555 þat put adoun þe grete stoon  
 And set hymselfe þereupon.  
 For drede, þei seide, þat þe[i] had<sup>3</sup>  
 They fell adoun as þei were mad.<sup>4</sup>  
 Alsoo wymmen comen þere thre  
 560 That soghten Jesu for to see. fo. 8b.  
 The aungell tolde hem where<sup>5</sup> he is,  
 "Into Galile goon, I wis."<sup>6</sup>  
 þan unswared þe Jewes blake,  
 "Why ne had ge þe wymmen take ?  
 565 Were ge not armed swithe welle  
 Alle foure in eiren and in steele ?"  
 The knyghtes seiden, "Blame<sup>7</sup> us noght.  
 We had noo myght hem to have broght."  
 þan askede Pilate hem anoon,  
 570 "Why lete ge þan<sup>8</sup> Jhesu goon ?"  
 þan unswared þe knyghtes bolde,  
 "Why ne had ge Joseph withholde ?  
 We have bothe failede of our pray :  
 Jhesus and Joseph ben goon her way.  
 575 Deliver us Joseph nowe,  
 And we shul take<sup>9</sup> zou Jesu.  
 For he is arisen as<sup>10</sup> ful of myght.

<sup>1</sup> C of.

<sup>2</sup> C how þei.

<sup>3</sup> C And for þe fere þat þei þer hed,

<sup>4</sup> C ded.

<sup>5</sup> C forsoþe y wys.

<sup>6</sup> C How ynto Galyle ygon he ys.

<sup>7</sup> C a wyteth. L ne witeþ. D witeþ.

<sup>8</sup> C Jhesu from yow goon.

<sup>9</sup> C delivere.

<sup>10</sup> C þat is risen so.

L He is risen of God.

The Jews send  
Joseph a safe-  
conduct.

We drede hym ever both day and nyght.<sup>1</sup>  
 þere cam no man hym to stele,  
 580 þogh he be risen with gode heele ;  
 And ȝet we mowe drede þe more  
 We shull abyе his deth ful sore."  
 Than wex the Jewes all as mad ;  
 To make her gree<sup>2</sup> þei were ful glad.  
 585 þan þei ȝaf hem grete tresore<sup>3</sup>  
 þat þei ne<sup>4</sup> shulde speke no<sup>5</sup> more.  
 All helpede noght þat<sup>6</sup> þei tolde,  
 Where þei come with wordes bolde ;  
 Hit myght in noon wise ben hydde,  
 590 But hit most nedes be kydde.<sup>7</sup>  
 þan seide þe knyghtes, " Seerche ȝe,  
 For Joseph is now in his<sup>8</sup> citee."  
 þan sente þe Jewes Joseph unto  
 Lettres of pees to come and goo.  
 595 Joseph come and spake hem with fo. 9.  
 Alle þe Jewes in pees an<sup>9</sup> gryth.  
 They went ageynes hym with honour ;  
 They kysten hym, grauntede hym her socour.  
 Anoon þei put<sup>10</sup> hym in resoun

<sup>1</sup> C Evere we mowen hym drede aplyt.

L Evere we mowen dreden hym rigt.

<sup>2</sup> C But to green with hem.

<sup>3</sup> C And yeven þe knytes mochel tresore

L þai ȝaven hem michel tresore.

<sup>4</sup> C þerof.

<sup>5</sup> A no no (*sic*).

<sup>6</sup> C for evere þei tolde. LD þat þai ne tolde.

<sup>7</sup> C For yt muste nede algate ben kydde.

LD It most nedes alway be kyd.

<sup>8</sup> C hys owene.

<sup>9</sup> LC and.

<sup>10</sup> L axed hym þe resoun.

- 600 How<sup>1</sup> he come out of strong prisoun.  
 "Sires," he seyde, "I telle go ryght,  
 Cryst me fat out<sup>2</sup> þe firste nyght.  
 Whan he come þat<sup>3</sup> firste stounde,  
 þe hous roos, me semede,<sup>4</sup> from þe grounde  
 605 Up into þe eyre agaynes hym right,  
 For he is verrey God almyghte.  
 Ful the hous, me thoght, he<sup>5</sup> spradde  
 With þe grete light þat he hadde.  
 For drede of hym I fell adoun  
 610 As a man þat lith<sup>6</sup> in swone.  
 But sone he toke me by the hand  
 And bade me þat I shulde up stande.  
 My face<sup>7</sup> he wipte and sithen me<sup>8</sup> kyste ;  
 zet what he was I<sup>9</sup> ne wiste.  
 615 'Drede not, I am Jesus,' he seide,  
 'þat þou buriedest in þat stede.  
 þou madest my grave in zone<sup>10</sup> orchard.  
 By þat token be not aferd.'  
 Anoon he ledde me to þat grave ;  
 620 Ful gode mynde þerof I have.  
 'Joseph,<sup>11</sup> here þou buriedest me,

He tells them  
 how he was  
 released by Christ,

<sup>1</sup> C And asked hym how.

<sup>2</sup> LC Jhesus me fet. D Cryst me fette.

<sup>3</sup> C al yn þat stounde. LD me þought þat stounde.

<sup>4</sup> C Me þoughte þe hous ros.

LD þat þe hous ros.

<sup>5</sup> C was spred.

<sup>6</sup> LC was.

<sup>7</sup> L nebbe.

<sup>8</sup> C yt.

<sup>9</sup> C tyl þat I.

<sup>10</sup> C an. D þin.

<sup>11</sup> C Joseph he seyd.

- And þat I shall wel gelde<sup>1</sup> þe.<sup>2</sup>  
 And whan I had þe grave seen  
 I ne wist how he<sup>3</sup> com þenne.  
 625 In myn owne hous he me sette,  
 þat noon of zou might hym lette.  
 In pees he bad me dwelle þere,  
 And bade me come out no more  
 Unto sixty<sup>4</sup> daies were come and goon.  
 630 He bade I shulde drede of<sup>4</sup> zou noon ; fo. 9b.  
 And at the lx<sup>5</sup> daies ende  
 Wheder I wolde he bad me wende.  
 Upon<sup>6</sup> the mounte of Olivete  
 þere my Lord, þat is so swete,  
 635 Stihede to heven faire and wel,  
 Almighty God in flessch and fell.  
 He shall come at domesday<sup>7</sup>  
 To zeelde þe gode and wicke her pay.  
 There was a swete companye :<sup>8</sup>  
 640 Firste his dere moder Mary,<sup>9</sup>  
 And his apostles and oþur moo,  
 þat were wonede with hym to goo ;  
 And somme rysen<sup>10</sup> whan he aroos,

who ascended to  
 heaven.

<sup>1</sup> *C* quyten yt þe.

<sup>2</sup> *C* y.

<sup>3</sup> *LCD* Til forti.

<sup>4</sup> *A* of of (*sic*). *C* drede no man. *L* And bad I ne schulde  
 drede zoure non. *D* And bad me I shulde drede zou noon.

<sup>5</sup> *LCD* fourty.

<sup>6</sup> *C* And þanne upon.

<sup>7</sup> *C* þat þeper ageyn shal comen a domysday.

*LD* And efte shal comen at domesday.

<sup>8</sup> *C* And at hys styynge was a swete companye.

<sup>9</sup> *C* For ferst þer was hys dere moder seynte Marie.

<sup>10</sup> *LC* þat arisen. *D* þat risen.

- To bere witnes tofore his foos.  
 645 I hope ge have herde of this,<sup>1</sup>  
 And but ge have ge shul, I wys."  
 Whan Joseph had al þis seyde :<sup>2</sup>  
 " Jesus upon myn<sup>3</sup> heed he leyde,  
 Er he stye up, I understande,  
 650 Wel faire and wel his right hande ;  
 He me kyste and blessedde alsoo,  
 And faire he toke his leve to goo,  
 And bad me drede noght for no Jewe.  
 By þis I wist hit was Jesu.  
 655 And in þis manere I come zou fro.<sup>4</sup>  
 Sires, what can ge seye þerto ?  
 By this, me thinketh, it may acorde  
 That he is God almighty Lorde.  
 Til þe lx<sup>5</sup> daies were went  
 660 I nolde not come þogh ge<sup>6</sup> had sent."  
 Anoon he thoght hoom to goo ;<sup>7</sup>  
 He toke his leve and dede alsoo.  
 Whan Joseph had ytolde hem þis  
 þan þoght hem þei had doon amys,  
 665 And seide, " What chaunse is this byfalle  
 Of þis prophete amonges us all ? " fo. 10.

Joseph returns  
home

<sup>1</sup> *C* Napeles, quod he, y hope ye han herde of þis.

<sup>2</sup> *C* How atte bys styynge, as y yow say,  
Jhesus leyde his honde on my hede yn fay.

<sup>3</sup> *L* his.

<sup>4</sup> *A* þat in þis manere come zou fro.

*C* And yn þis wyse y come yow fro.

*LD* And þus gate (*D* algate) I com zou fro.

<sup>5</sup> *LCD* fourty.

<sup>6</sup> *LCD* gee. *A* he.

<sup>7</sup> *C* And whanne Joseph hadde seyd hem so  
Anon he dede hym hom to go.

- and preaches the  
Trinity.
- The Jews take  
him again
- and imprison him  
in the town-wall.
- Christ's gracious-  
ness to the Jews.
- Joseph went into his contree,  
And prechede and tagte þe Trinite.  
Michell poeple he turnede and lerede  
670 With þe wordes þei of hym herde.  
And whan þe Jewes herden this  
They were sore agrevede, I wys.  
Eftesones þei toke<sup>1</sup> hym coynteliche,  
And sperede hym up ful priveliche ;  
675 In her toun wall þei shetten hym  
In an close<sup>2</sup> þat was ful dym,  
And þere he dwellede vij gere.  
Our Lorde hym kepte leef and dere ;  
þat nede was he had every day<sup>3</sup>  
680 Of Jesu, þe whiles he þere lay.  
But wel I wot, at þe laste  
With michell honour he was outcaste,  
And his foomen hit boght<sup>4</sup> ful dere,  
As ge shull sone hereafter heere.  
685 Listeth and I shall gou rede :  
I shall gou telle a wonder dede,  
How curteys Jesus Crist was  
To hem þat dede hym þat trespas.  
And soo he is get every day  
690 Unto us all, I<sup>5</sup> telle gou may.  
We wrathen hym with many synne ;  
Gode hit were som tyme to blynne.  
All þat he may<sup>6</sup> for us he doth,
- <sup>1</sup> *CD* kaughte hym queyntly.  
*L* laughten hym queyntlich.  
<sup>2</sup> *C* Al yn a voute. *L* In a vaughtth. *D* In a vaute.  
<sup>3</sup> *C* For þat hym nedeth he hadde eche day.  
<sup>4</sup> *C* aboute. *L* abouttten. *D* ibougte.  
<sup>5</sup> *C* as y yow say.  
<sup>6</sup> *C* For full mony goodnessus.



- All day we<sup>1</sup> may seen þe sooth,  
 695 In mony manere<sup>2</sup> he us fondeth.  
 To wrathen hym þerfore withstandeth.  
 For in his hande he hath þe knyfe  
 Bothe of oure deth and of oure life.  
 Alsoo we redoun of<sup>3</sup> þis resoun  
 700 Thre gere bifore þe passioun  
 With his disciples hou he cam  
 Toward þe citee of Jerusalem; fo. 106.  
 And how he wepe<sup>4</sup> ze shull see,  
 And spake þus toward þe citee:  
 705 " If þou wist as myche<sup>5</sup> as I  
 þou most<sup>6</sup> wepe, I seye þe why.  
 The day bigynneth faste to hye  
 (But al þat is hyd<sup>7</sup> fram þin eye),  
 Such a day shall come þe on  
 710 Thou shalt have enemyes many on  
 þat al aboute þe<sup>8</sup> shull becaste  
 And destruye þe at þe laste.  
 Michell sorwe mow<sup>9</sup> ze have  
 zou thar noo mercy of hem crave.<sup>10</sup>  
 715 There shall noo stoon on oþer bi leve,

How He wept  
over Jerusalem,

foretelling its  
destruction

<sup>1</sup> *LC* gee.  
<sup>2</sup> *C* And in mony a good dede.  
<sup>3</sup> *C* all in a resoun.  
<sup>4</sup> *C* wepte.  
<sup>5</sup> *C* mykell. *L* mychel. *D* mochel.  
<sup>6</sup> *C* woldest. *L* mestest.  
<sup>7</sup> *C* But git hit is hyd all.  
<sup>8</sup> *C* shull the bycast. *L* shullen þee bicast.  
<sup>9</sup> *C* þen shull. *L* mowen.  
<sup>10</sup> *C* For aftur mercy is not to crave.  
 There shall none stone then on other leve.  
*L* zou dare no mercy of hem crave.  
 Þere shal no ston on oþere leve.

and the portents  
thereof,

- But doun þei shul þe<sup>1</sup> to-dreve."  
 Foure<sup>2</sup> prophetes seiden right þus  
 Longe byforn oure Lorde Jesus :  
 Bothe Moyses and Ysaie  
 720 And Ely and eke Jeremye.  
 He<sup>3</sup> stode on þe mounte of Olivete  
 Whan he toward þe cite gan<sup>4</sup> grete.  
 But his disciples wenden ay  
 þat he had spokene<sup>5</sup> of domesday.  
 725 Petre unswared for hem alle :  
 "Lorde," he seide, "whan shall þis byfalle?"  
 Jhesus wist what he wolde<sup>6</sup> mene.  
 He seide to hem,<sup>7</sup> "ȝe shull ȝet seene  
 Many a token upon hye  
 730 Of sonne and mone in the skye.  
 Londe shall werren ageynes londe,  
 þe fader agayne þe childe shall stonde,  
 The childe<sup>8</sup> agaynes kynde alsoo ;  
 Manslaght<sup>9</sup> shal be, hunger and woo ;  
 735 Moreyne<sup>10</sup> of beestes and of oþur kynde  
 þurgh every londe men shal hit<sup>11</sup> fynde ;  
 The fruyt shall in erthe faille ;  
 Men shall live<sup>12</sup> in tene and travaille. fo. 11.

<sup>1</sup> *C* all.

<sup>2</sup> *C* And eke foure.

<sup>3</sup> *C* Oure Lord hym.

<sup>4</sup> *C* dyd.

<sup>5</sup> *C* mened.

<sup>6</sup> *C* dede.

<sup>7</sup> *C* hym.

<sup>8</sup> *C* And the chyld the fader.

<sup>9</sup> *LD* Manqualme.

<sup>10</sup> *LD* Qualme.

<sup>11</sup> *LCD* omit hit.

<sup>12</sup> *L* Men lyven. *C* And men shull lyve. *AD* Men to live.

- 740    ȝe shull be drawen more<sup>1</sup> an lesse  
       Bifore tyrandes in<sup>2</sup> distresse,  
       And fele<sup>3</sup> for my love [þei] shulle<sup>4</sup> sleen  
       And somme al qwy<sup>5</sup> þei shulle fleen.  
       Grete tribulaciones men shall see  
       Mony men soffre for þe love of me ;  
 745    And I myself shall goo to deed  
       Bothe beten, bounde, bak and heved,<sup>6</sup>  
       Arysen<sup>7</sup> up þe thridde day  
       To glade all myne<sup>8</sup> þat I may.  
       And many oþur tokenes shull byfall,  
 750    I may not nowe sayn hem all.  
       ȝet cometh not þe day so sone  
       þat þe grete dome shall be done.  
       Heveth up ȝoure hevedes from slepe !  
       Here may ȝe for þis mater wepe.<sup>9</sup>  
 755    The dome shall come with grete ire,  
       As a theef þat steleth, or wildefuyre ;<sup>10</sup>  
       And all þei shull to joye wende  
       þat trewely kepen hem to þe ende.  
       By tokenes þat have be seyen tofore<sup>11</sup>

the persecutions  
of His disciples,

His own death

and Resurrection ;

<sup>1</sup> *C* with gret dystresse.

<sup>2</sup> *C* more and lasse.

<sup>3</sup> *C* mony one.

<sup>4</sup> *CD* they shullen. *L* shullen fien.

<sup>5</sup> *LC* quyk.

<sup>6</sup> *C* Beten and bownden both bak and hed.

*L* Ybeten and bounden bak and hede.

<sup>7</sup> *LC* And risen.

<sup>8</sup> *LC* To gladen myne al.

<sup>9</sup> *C* And out of syn clene þat ȝe you kepe.

*LD* And out of synne clene ȝou kepe.

<sup>10</sup> *C* as a wyldfyre.

<sup>11</sup> *C* And therefore by tokenus þat ben sene before.

how He purged  
the temple;

- 760 Drede þat<sup>1</sup> is to come þe more.  
 Heven and erthe shall passen both,  
 All but my wordes, þat<sup>2</sup> ben soth."  
 Whan þis was seide, to towne þe<sup>3</sup> drogh,  
 þere he wrathede somme<sup>4</sup> ynogh.
- 765 In the temple he gan byholde  
 How þe Jewes boght an soolde.  
 He wex on hem ful wroth and<sup>5</sup> zare  
 For þei solden þere her chaffare,  
 Oxen, kyn, and other stoor,
- 770 Withinne þe temple, and<sup>6</sup> oþur tresour,  
 As<sup>7</sup> golde and silver, þere þei soolde  
 To alle men þat biggen wolde,  
 And all for usure to make chevaunce<sup>8</sup>  
 To men þat comen out of Fraunce.
- 775 Nevertheles þei shulde not selle noo  
 thynges<sup>9</sup>  
 But þinges þat shulde to<sup>10</sup> offrynges,  
 To pilgrimes sekand<sup>11</sup> þat cite,  
 That comen from diverse contree.  
 Hym thought þat þei gan apaire<sup>12</sup>

fo. 11b.

<sup>1</sup> *C* Dredeth that that.

<sup>2</sup> *C* shull not passe forsothe.

<sup>3</sup> *C* þey. *L* þai. *D* þei.

<sup>4</sup> *C* sum of hem.

<sup>5</sup> *C* full. *L* als. *D* al.

<sup>6</sup> *C* with mucche store.

<sup>7</sup> *L* omits As. *C* And.

<sup>8</sup> *LC* chaunce.

<sup>9</sup> *LCD* Napeles þai solden non oþere þing.

<sup>10</sup> *C* goo unto offeryng.

<sup>11</sup> *C* sechyng. *D* sekynge. *L* sekande.

<sup>12</sup> *C* And Jhesus thought hit was a grete dyspayre.

- 780 Of<sup>1</sup> holy chirche to make a faire.  
 "A chepyng" he seide "be þere it is,<sup>2</sup>  
 þis hous is for bedes, I wys."  
 A roope he broght<sup>3</sup> þat he fonde  
 With many knottes full<sup>4</sup> his honde;  
 785 He droof out all þat þere stode.  
 þei were all dred<sup>5</sup> as þei were wode;  
 Hem thocht his lokyng was as a fyre.  
 And þus he seide þerto<sup>6</sup> with ire:  
 "ȝe maken þis hous a gret<sup>7</sup> denne  
 790 þat firste was set<sup>8</sup> for Cristen men.  
 An hous of oresoun<sup>9</sup> dight it is;  
 I wil noon oþur hit be, I wys."  
 The beestes from hym þei gan to flee  
 And fallede<sup>10</sup> doun boordes with her monee  
 795 And oþur þinges þat stode to selle.  
 Noon durste abide ny longere dwelle.<sup>11</sup>  
 þere ful faire he hem techede,

<sup>1</sup> C In.

<sup>2</sup> C A chepyng place he seyde is nouȝt to be thus,  
 For an hows of prayeres hit shuld ben I wys.  
 L Lete chepyng he seide be þere it is  
 þis hous for bedes alone I wys.

<sup>3</sup> L laugh. D caught.

<sup>4</sup> C hit (*sic*) toke hit in his hounde.

<sup>5</sup> C And they flowen for drede.

LD þai weren so drad þai weren neig wode.

<sup>6</sup> LCD to hem.

<sup>7</sup> LCD þeves.

<sup>8</sup> C ordeyned.

<sup>9</sup> C preyoure. LD orisouns.

<sup>10</sup> D felden. C And fellen adown the bordys with the mone.  
 L And felden boordes wip monee.

<sup>11</sup> C There durst þey byde no lengore to dwelle.  
 L Ne durst abide ne lenge to dwelle.

how the Jews  
conspired

and took Him.

His murderers  
reject the grace  
offered them.

And sithen ful oft he hem prechede,  
Til þei toke hit <sup>1</sup> to envie  
800 And conspirede <sup>2</sup> his deth with vilenye.  
Wherfore sithen whan <sup>4</sup> þei hym toke  
(Alsoo we reden in the booke <sup>5</sup>),  
Fifty knyghtes with Judas came  
With her meyne þat hym name,  
805 By þat enchesoun þat he everychone <sup>6</sup>  
Out of þe temple droof aloone.<sup>7</sup>  
Nevertheles whan they hym toke  
For his woorde so sore þei qwhoke  
þat þei fellen all adoun  
810 As dede men oþur men in swone.<sup>8</sup>  
He reisede <sup>9</sup> up as þe hende ; fo. 12.  
For þat dede <sup>10</sup> most be broght to ende,  
To saven þerby all mankynde,  
As we in prophecies fynde.  
815 Gode men, understandeth nowe,  
And I shall telle zou all and how <sup>11</sup>  
þe Jewes, þat dede Jesus to deed

<sup>1</sup> C to hym envye. L it wip envie.

<sup>2</sup> C speken. LD bispeken.

<sup>3</sup> LC felonye.

<sup>4</sup> C And aftur that.

<sup>5</sup> C And as we fynde wryten in boke.

<sup>6</sup> C And much for the cause þat he hem uchone.

L By þe resoun þat he uchone.

<sup>7</sup> C anone.

<sup>8</sup> C As they had be all in a sowne.

<sup>9</sup> C And then he raysed hem.

L He reised hem.

<sup>10</sup> C For his passyon.

<sup>11</sup> C I shall sikerly tellen hit to yew.

L And I shal telle zou alle how.

burgh counseill <sup>1</sup> and þurgh false reed,  
 þei were in soo grete combraunce.  
 820 Tofore <sup>2</sup> þei hadden all meschaunce;  
 þat had Jesus toforn hem hyght,  
 And ay þey token it full light,  
 But sithen it fell in her owne necke;  
 þei wolde noon oþur who thar recke <sup>3</sup>  
 825 ȝet fourty ȝere he ȝaf hem space,  
 To assaye <sup>4</sup> if þei wolde seke grace;  
 To vengen hym wolde he not sende <sup>5</sup>  
 If þat þei wolden hem amende.  
 Thre þinges þere were in Israel  
 830 (Whech þei were, hereth <sup>7</sup> hem wel,  
 As in stories we rede and fynde),  
 þat fellen on þe Jewes kynde:  
 The firste was cleped pilgrimage, <sup>8</sup>  
 þat oþur <sup>9</sup> thraldam and servage,  
 835 Dispersion þe thridde was tolde,  
 þat is to-drevynge ȝonge <sup>10</sup> and olde.  
 þus bygan her pilgrimage, <sup>8</sup>

Israel's three-fold  
 punishment:

pilgrimage,

<sup>1</sup> LCD feble conseil.

<sup>2</sup> LD þerfore.

C And also eke in so gret grevaunce  
 That of that he had beforen hem hyght.

<sup>3</sup> C For bycause þey wold not þereof rekke.  
 L þai nolden non oþer who dar rek.

<sup>4</sup> C loke where. LD see gif.

<sup>5</sup> LD his grace.

<sup>6</sup> C For and they wolden hem have mendyd  
 On hem he nold not have ben vengyd.

<sup>7</sup> C I woll ȝew tell.

<sup>8</sup> L pylgrynage. C pylgrimage. D pilgrimage.

<sup>9</sup> C The seconde.

<sup>10</sup> LCD of ȝonge.

- þan <sup>1</sup> Jacob went with his lynage  
 Into Egipte for mychell nede ;  
 840 Longe þei livede þere in grete drede.  
 þan <sup>2</sup> Jacob myght no lenger lyven  
 His kynde was out of londe <sup>3</sup> ydryven  
 þurgh þe Rede See, as ge han herde,  
 þere Pharao and is folke forferde  
 845 (Moises was her loder <sup>4</sup> þan),  
 Into þe lande of Canaan ;  
 That was the lande þat <sup>5</sup> he hem hight,      fo. 12b.  
 Soo he kepte is heeft <sup>6</sup> aplyght.  
 With aungeles mete he fed hem.  
 850 Her clothes lastede without wem  
 Fourty wynter in desert,  
 þat was a myracle faire and pert ;<sup>7</sup>  
 get <sup>8</sup> for all his curtesye  
 þei wrought <sup>9</sup> agayn hym with grete foly.  
 855 They maden hem goddes of metall  
 And honurede and worshepede hem all.<sup>10</sup>  
 þan gelde þei to <sup>11</sup> Jesu for his godenesse  
 Right <sup>12</sup> full mychell unkindenesse.

<sup>1</sup> C When. LD þoo.

<sup>2</sup> C And when. LD þoo.

<sup>3</sup> C that lond.

<sup>4</sup> LD leder. C ledar.

<sup>5</sup> C And into þat lond.

<sup>6</sup> C Thereas he kepte hem well.

L And þere he kepte hem wel.

D There he kepte hem wele.

<sup>7</sup> L aperte. C And there he shewed hem myraclys apert.

<sup>8</sup> LC And gut. A þat. D git.

<sup>9</sup> C gruygten. LD omit with.

<sup>10</sup> C And honowred hem with gret reverens at all.

L And honoured hem wiþ worschippe al.

<sup>11</sup> L omits to and for. C omits to. D omits for.

<sup>12</sup> L Wiþ.



- Now shall I touchen<sup>1</sup> of her servage,  
860 þat ever shall lasten þe worldes age ;  
Ne shull þei never dwell in toun  
Withouten truage oþer raunsoun.  
In Babiloyn firste þis thraldam  
Upon her forme<sup>2</sup> fadres cam,  
865 For<sup>3</sup> they dwellede fifty gere  
Er þe[i] most goo qwyte and skere.  
þe fifti<sup>4</sup> gere was her solace,  
Forþi it is now<sup>5</sup> þe gere of grace.  
þan were þei let out of prison  
870 Soo is þat gere to us pardon.<sup>6</sup>  
Dispersion was þe þridde þing,  
Of Jewes kynde þe droving,<sup>7</sup>  
þat is now fallen<sup>8</sup> in þis case :  
þurgh Vaspasian and Titus it was,  
875 As Jesus seide þurgh prophecie  
“ I shall deliver hem for her envie  
Under<sup>9</sup> lordeshep and such honde.”  
þere þei shull dwelle, I understande,  
Withouten any scapyng of prisoun ;  
880 For golde, ny fee, ny noo raunsoun,
- servitude,  
  
  
  
  
  
  
  
  
  
  
and dispersion.

<sup>1</sup> *C* tell. *D* techen.

<sup>2</sup> *L* former. *C* form.

<sup>3</sup> *C* For there. *LD* þere.

<sup>4</sup> *LCD* fiftiþe.

<sup>5</sup> *C* That was for hem.

<sup>6</sup> *C* And so is the gere of oure gret pardon  
That is igranted at the court of Rome  
To alle maner men of Cristendome.

*LD* So is þat oure (*D* other) ger of gret pardoun.

<sup>7</sup> *C* drevyng. *LD* to-drevyng.

<sup>8</sup> *C* And that byfell all.

<sup>9</sup> *C* To ben under.

Prophecy of  
Josephus.

- For noo mercy quyt shulde<sup>1</sup> wende  
Hethen to þe worldes ende.  
Measure ne mercy was noon in hem,      fo. 13.  
Suche shall þei have in<sup>2</sup> her barnetem ;  
885 For þei Maries Sone forsoke  
þat was right heire, soo seith þe book,  
For Mary come of þat linage  
þat she<sup>3</sup> shulde bere þe heritage.  
Of þis chaunce<sup>4</sup> was spoken and fonde  
890 Er þan it fell a longe stounde.  
þe noble clerc, Maister Josephus,  
Amonges þe Jewes he seide þus :  
“ The day wil come þis toun shall falle  
And þe Jewes ben confoundet<sup>5</sup> alle.  
895 þis citee shall ben overthrowe,  
The hegh paleys shall be<sup>6</sup> ful lowe.  
Messias shall sende zou amonge  
Sorwe, meschaunce and wrech stronge.<sup>7</sup>  
From Rome shul come prynces two,  
900 The fader and þe sone alsoo ;  
þei shull destruye al þat þei fynde,  
This toun with all þe Jewes kynde.  
þis shalle falle by<sup>8</sup> her werkes,  
Take þei never so wel her merkes ;<sup>9</sup>

<sup>1</sup> *L* schulde þai.

*C* Ne they shull not quyte for mersy wende.

<sup>2</sup> *D* and alle here ken.

*C* And such shall ben on heore barnteem.

*L* And swiche shullen þai have and her barnetem.

<sup>3</sup> *LCD* he.

<sup>4</sup> *C* case.

<sup>5</sup> *LC* ben confounded. *AD* omit ben.

<sup>6</sup> *L* lye.

<sup>7</sup> *LCD* Sorouȝ and shame and werre stronge.

<sup>8</sup> *C* for heore cursyd werkys.

<sup>9</sup> *D* Ne take they nevere so wise clerkis.

- 905 For þei slogh Jesu Crist, I wys,  
 þat God almightefull<sup>1</sup> sone is.  
 And þis is her rightefull juggement,  
 But if þei come to amendement.  
 þe fader gat þere suche honour<sup>2</sup>  
 910 þat he shalle be emperour.  
 Another tyme witnesse ȝe  
 Whan þat ȝe sothenes<sup>3</sup> see."  
 Thus wroot he in the Jewes booke  
 þere þei may<sup>4</sup> it alwey loke.  
 915 After Jhesus deth fellen<sup>5</sup> wondres thicke,  
 Faire and gode and somme wicke.<sup>6</sup>  
 Sithen þei slogh ȝonge Seint Jame,  
 For he prechede of Cristes name,  
 Seven ȝere aftur Jesu was deed.  
 920 Soo dyede Seint Jame in þat stede;  
 For which deth God was wroth also.  
 For amendement<sup>7</sup> he was sent hem too  
 With counseill, bedes and gode preching,  
 In token of þe firste warnyng  
 925 To amende hem þat<sup>8</sup> þei dede hym dye.  
 Me semeth þis was grete curtesye,  
 For it was þe hiest trespas

Martyrdom of St.  
 James the Less :  
 first warning to  
 the Jews.

fo. 13b.

- <sup>1</sup> *L* almygty. *D* almygty Goddes.  
*C* þat bothen Goddys sone and Maryes ys.  
<sup>2</sup> *C* And thylke princes shull here geten gret honoure  
 And that one shall of Rome ben emperoure.  
<sup>3</sup> *C* hereof doth. *LD* þe soþe.  
<sup>4</sup> *L* mygten. *CD* mygt.  
<sup>5</sup> *LC* fellen. *AD* omit fellen.  
<sup>6</sup> *CD* Bothe feyre and foule, goode and wykke.  
*L* Faire and foule, gode and wyk.  
<sup>7</sup> *C* hem to amend. *L* to amende hem. *D* To amenden.  
<sup>8</sup> *C* þat maden Jhesus dye.  
*L* of þat þai deden hym dye.

- þat ever in erthe yherde<sup>1</sup> was ;  
 Forthy skile it is non<sup>2</sup> reuthe to have  
 930 Of hem þat ne<sup>3</sup> kepte hemself to save.  
 þei ogh to make bothe<sup>4</sup> joy and game  
 þat<sup>5</sup> hem bifell bothe sorwe and shame.  
 Jesus he graunt, for his mercy,<sup>6</sup>  
 þat eche synfull be quyt þerby !  
 935 God sent þus James to Jerusalem,  
 As I seide ere, to prechen hem  
 To repenten of her grete synne<sup>7</sup>  
 þat þei were acombrede inne ;  
 And soo he dede þere<sup>8</sup> alwey,  
 940 He sparede noght þe sothe to saye.  
 He wex so grete of renoun,  
 þei made hym bisshop of þe toun.  
 He was a man of grete penance,  
 And dede his body grete grevance :  
 945 He werede never wolle ny lynnyn cloth,  
 Ny ete never fyshe ny flesshe þat goth ;<sup>9</sup>  
 For chaungyng, waschyng ny<sup>10</sup> oþur þing

<sup>1</sup> *C* idone. *L* garked. *D* ywrougt.

<sup>2</sup> *C* Therefore hit ys not skylle.

*L* Forþi it is no skyl. *D* For this skile it is no.

<sup>3</sup> *C* nold not hemself save.

<sup>4</sup> *C* But evur maden murth. *L* Forþi we owen make.

*D* For they owe to make neiþer joie ne game.

<sup>5</sup> *C* Tyll.

<sup>6</sup> *C* Now Jhesus þat is so full of myxt and of mercy

Graunt þe synful grace to beware hereby

<sup>7</sup> *C* gif they wold repent of heore syn.

<sup>8</sup> *C* prechen.

<sup>9</sup> *L* Ne brede ne fysshe ete ne flesshe þat goop.

*C* Ne ete bryd ne flesh ne fysh that goth.

<sup>10</sup> *LD* ne bapng.

*C* Nere used bathyng nere washyng.

- But a gowne of heer to his clothyng ;  
 And kneled soo to God alday<sup>1</sup>  
 950 For þe poeple, nyght and day,  
 With his knees bare upon þe stoon,  
 þat his huyde wex harde hym' upon,<sup>2</sup>  
 His knees semede hym biforn<sup>3</sup>  
 As cameles knees, þat ben of horn.  
 955 This come hym of grete charite,  
 If þei myght þe better have be.  
 Wicked þei were ay, and þan<sup>4</sup>  
 þat preuede<sup>5</sup> þei in þat gode man.  
 Hit was upon a Paske<sup>6</sup> day,  
 960 þe Jewes assemblede<sup>7</sup> in grete array  
 And seiden þus to Seynt Jame, fo. 14.  
 All in earnest and with<sup>8</sup> grete game :  
 " Out of þis contre, fer and hende,  
 Michell folk wil þider<sup>9</sup> wende  
 965 For to heren þi prechyng.  
 We bydde þe speke of<sup>10</sup> noo thing  
 Agaynes our lawe with Jesus,

<sup>1</sup> LCD alway.

<sup>2</sup> C þat þe hyde was hardende hem on.  
 L þat þe hide wexe hard hem upon.

<sup>3</sup> C That hit semyd his knes byforn.  
 L So þat þai semeden biforne.  
 D That þei semed his knees hym biforn.

<sup>4</sup> LC wicked þan. D wicked were þan.

<sup>5</sup> LC kidden. D kidde.

<sup>6</sup> C gestur.

<sup>7</sup> C weren gedered. D gadrid. L gadered wip grete deray.

<sup>8</sup> C with no game. D nougt in game.

<sup>9</sup> LD hider. C Mykell pepull with the wull wende.

<sup>10</sup> LD non opere þing.

- If þou wilt any thanke of us.  
 For if þe <sup>1</sup> folke after þi sawe  
 970 þurgh þi prechyng fram us drawe,  
 Michell peyne þan shalte þou have,  
 þat <sup>2</sup> grete lorde shal þe not save."  
 þei bad hym þat he shulde despise Jesu  
 Whan he prechede, and <sup>3</sup> his vertu.  
 975 And if he preisede hym well tofore,  
 He preised hym þan <sup>4</sup> michell more.  
 And as he prechede upon a day  
 In the temple ageynes her pay,<sup>5</sup>  
 Oon went to hym þere <sup>6</sup> he stode  
 980 And drowe hym doun as he were wode ;  
 Another caght <sup>7</sup> a fullyng <sup>8</sup> staff  
 And in the heved a <sup>9</sup> strook hym gaf.  
 He smote hym þere with grete <sup>10</sup> mayn,  
 þat in the temple <sup>11</sup> shed his brayn.  
 985 And þus þei gelden hym his mede  
 For his travaill and his gode dede.  
 þere arisen up fele, þat lovede Seint Jame,  
 To take þese men to <sup>12</sup> doon hem shame ;

<sup>1</sup> *A* þi. *LD* þe. *C* þat.<sup>2</sup> *CD* Thy. *L* þe.<sup>3</sup> *LC* of.<sup>4</sup> *C* afturward.<sup>5</sup> *C* lay.<sup>6</sup> *C* thereas.<sup>7</sup> *L* laughte.<sup>8</sup> *C* fuayle.<sup>9</sup> *LCD* þerwip hym gaf.<sup>10</sup> *LC* so gret.<sup>11</sup> *LC* chirche. *CD* he shed.<sup>12</sup> *LC* and.

þoo þei sawe þis, þei fledde anoon,<sup>1</sup>  
 990 And at þat tyme quyt þei goon.  
 But þei abiden þe grete vengeance  
 For Cristes deth and for þis<sup>2</sup> chaunce.  
 Alwey þei were ylike wicke  
 Til þe wreche<sup>3</sup> come unto þe pricke ;  
 995 For Goddes right hit wil noo wronge,<sup>4</sup>  
 þat dampnede hem sithen to pyne stronge.  
 þei þat wolde seint Jame socour,  
 They buried his body with grete honour.  
 The Jewes clepede hym, oon<sup>5</sup> and oþer, fo. 14b.  
 1000 Noght but Jhesu Cristes brother.  
 Of body, of face and of feete  
 He was liche hym evere zete.  
 For the firste token he was sente,  
 To turne þe poeple was<sup>6</sup> his entent.  
 1005 Listeneth now, I wil zou telle,  
 Of wondres and selcouthes I may zou spelle.<sup>7</sup>  
 Another token þat<sup>8</sup> cam þere þan  
 To shoven amonges þe Jewes þer gan.<sup>9</sup>  
 þere were ygaderede at a fest

Second warning:  
strife at a feast.

<sup>1</sup> C But then the traytours flowen anon,  
 So that quite away they gon.  
<sup>2</sup> C thys wykked. L his.  
<sup>3</sup> C wrechys.  
<sup>4</sup> C And Goddys ryg wysnes loveth no wrong,  
 Therefore they were dampnyd to peynus strong.  
<sup>5</sup> C nore on nore othur.  
<sup>6</sup> C to betur entent.  
<sup>7</sup> C And of mo wonders I woll zew spell.  
 L Of wondres I may zou spelle.  
 D Of wordes selcoupe I may zow telle.  
<sup>8</sup> C ther. LD þat opere tokne þat.  
<sup>9</sup> C That Jhesus shew among hem can.  
 L þat shewen among þe Jewes gan.

- 1010 All þe Jewes, moost and lest,  
 þat grettest<sup>1</sup> were of þat citee,  
 And riche men fele of þat contree.<sup>2</sup>  
 At þe morwe, whan þei dede ryse,  
 þei deden to her goddes grete sacrefise,  
 1015 Soo þat noo þing ne shulde hem greve ;  
 Soo hit bifell, as þei bileve,<sup>3</sup>  
 For þe pruyde þat þei were inne,  
 All encombrede þei<sup>4</sup> were in synne.  
 At þat fest roos such a stryfe  
 1020 þat echon slogh oþur with his knyfe ;  
 Wel thrytty thousand þere were slayn.  
 þat made many a Jewe unfayn.  
 The thridde token nexte was þis  
 (Agaynes kynde it fell, I wis) :  
 1025 Into þe temple an<sup>5</sup> oxe forth was broghte,  
 þat to þe sacrefice was soghte.  
 All sodeynlich afor hem all,  
 Er men it wiste, it gan<sup>6</sup> to fall.  
 þere come out of þe beestes wombe  
 1030 In stede of a calf a lombe ;  
 þat abashed all<sup>7</sup> þat þere stode,

Third warning:  
 cow gives birth  
 to lamb.

<sup>1</sup> *LC* richest.

<sup>2</sup> *C* And eken of all þat fayre contre.

*L* And also fele of þo cuntre.

<sup>3</sup> *C* But myscheff befell hem er hit were eve.

*L* So bifel hem as þai bileve.

<sup>4</sup> *C* And for they encomberyd.

*L* And encombred.

<sup>5</sup> *C* a cow was brougt.

*L* an hekester was brougth.

<sup>6</sup> *LD* it gan. *AC* omit it.

<sup>7</sup> *C* That they weren aferd.



- þat<sup>1</sup> þei were all welnere wode.  
 The firþe<sup>2</sup> token bifell on nyght,  
 þat in þe temple was suche a light  
 1035 þat<sup>3</sup> all þe Jewes þat hit saye  
 Wend hit had ben þe light of day,  
 On Paske-day withinne þe nyghte ; fo. 15.  
 Hit was þe nyente houre ful righte.  
 And as I rede of þis caas  
 1040 This þe fifte token was :  
 Another nyght bifell at cockes crowe  
 þat all þe gates gan up blowe<sup>4</sup>  
 þat wern of iren ysperede faste,<sup>5</sup>  
 With a grete dene<sup>6</sup> þei upbraste.  
 1045 Thurgh þe toun was such a dyne  
 þat þei wende, þat þere were inne,<sup>7</sup>  
 þat her toun wall was fallen down  
 þat all enclosede up<sup>8</sup> and down.  
 The sexte token :<sup>9</sup> þei herden a cry  
 1050 In the temple all on hye,  
 þei seide "Goo we hethen, goo we hethen."<sup>10</sup>  
 All þei hit herde and nogte ne seyen.  
 Hit was upon þe Witsonday
- Fourth warning :  
 light in the  
 temple on Easter  
 night.
- Fifth warning :  
 the gates burst  
 open with a din.
- Sixth warning :  
 voice in the  
 temple, crying  
 "Go hence."

<sup>1</sup> *L* So þat.

<sup>2</sup> *CD* ferth. *L* fierþe. *A* firste (*sic*).

<sup>3</sup> *C* omits ll. 1035-8.

<sup>4</sup> *C* þat all the ȝatus of the cyte weren up flow.

<sup>5</sup> *C* And with such a done up they barst.

<sup>6</sup> *L* Wiþ swice a dyne þat. *D* With suche a dene that.

*C* That weren with yren ibarryd ful fast.

<sup>7</sup> *C* As they the devyll had be thereinne.

<sup>8</sup> *LC* al þe toune.

<sup>9</sup> *C* And the .vj. token was þat.

*L* þe sexte token was.

<sup>10</sup> *C* þat sayde "Gaw heyne, gawe heyne."

*D* That seide "Go we hen, go we hen."

Seventh warning :  
sword-like star.

Eighth warning :  
armed horsemen  
in the air.

- Withinne þe even, I<sup>1</sup> telle may.  
 1055 The preestes comen þe temple unto,  
 Als þei were ywonte to doo,  
 For to doon her service ;  
 But ful sone þei gan<sup>2</sup> to grise  
 For þe cry þat was byfore,  
 1060 þei flowen out, all þat þere wore.  
 The vij. token : aftur þat cry  
 þei seyen a sterre<sup>3</sup> lighte in þe sky ;  
 Shapen as a swerd it heng,  
 þe poynt doun righte as a stryng.  
 1065 Right soo it henged til it was day,  
 þat all þe citee wel it say.  
 And soo it hengede þere all a gere  
 þat alwey it semede yliche nere.  
 The viij. token sithen þer kem  
 1070 Over þe citee of Jerusalem :  
 þei seyen in þe eyre hem above  
 Men on horse all armede hove,  
 þat sometyme faght and somtyme reste.  
 What þat bitokenede ofte þei keste.  
 1075 They seiden hit bitokeneth werre strong, fo. 15b.  
 Bothe manqualme and hunger long.<sup>4</sup>  
 þei seiden sother þan þei wende ;  
 zet wolde þei nogt hem amende.  
 Had þei tho turnede to penaunce  
 1080 þan had þei scapede her vengeance.<sup>5</sup>

<sup>1</sup> C as I ȝew say.

<sup>2</sup> C weren agryse. LD gonnen agrise.

<sup>3</sup> LCD a sterre. A aftur.

<sup>4</sup> C Other ellys moreyn or hongur strong.  
L Manqualme oȝer hunger stronge.

<sup>5</sup> C They myȝt have ben from that vengeance.  
L þai hadden ben from þe vengeance.

The ix. token after þis,  
ge shulle here which it is.  
Chares and weynes also þei say  
Comyng in cloudes, hem thocht ay.  
1085 Righte now alle þei it sawe ;<sup>1</sup>  
Er þei it wist, away was blowe.  
The x. token was þe last,  
þat made þe Jewes sore agast:  
The forthe<sup>2</sup> zere er þe sege bigan  
1090 Of Juwery<sup>3</sup> þere was born a man,  
His name was hoten Ananus<sup>4</sup> sone.  
For alle þe Jewes he nolde shone.  
Ones upon an Witsonday,  
When Jewes gaderede on her lay  
1095 For to maken her joie moost,  
As hit fell to þat hye fest,  
He stode up amonges hem all,  
On þis worlde<sup>5</sup> he can<sup>6</sup> loude call :  
“ From<sup>7</sup> þe est soo over<sup>8</sup> all þis werde,

Ninth warning :  
chariots in the  
clouds.

Tenth warning :  
prophecy of  
Ananus' son.

<sup>1</sup> *C* And when they had ben all hit for to see  
Sodenly from hem hit can fle.

<sup>2</sup> *D* fifthe.

<sup>3</sup> *C* Judee. *LD* Jude.

<sup>4</sup> *D* Jhesu a mannes sone.

*C* They callyd hym Jhesu, Ananias sonne.

*L* On Jhesus þat was Godys sone.

<sup>5</sup> *C* And on these wordys. *D* Uppon þis worde

<sup>6</sup> *LD* gan.

<sup>7</sup> *In C, ll. 1099-1104 are:—*

And seyde “ From est and west of this werd

And from south and north I have herd

That from foure wyndys a blast kem

Apon the gret cyte of Jerusalem

And afrays weren oure Tempull withinne

For oure peple weren so foule in synne.”

<sup>8</sup> *L* From est and overe. *D* and overe al the worlde.

- 1100 From south and north ich have yherde  
 Of<sup>1</sup> þe iiij. wyndes a voice cam  
 Upon þis citee of Jerusalem  
 And on our temple for grete synne  
 And on the poeple þat were þerinne.
- 1105 Me thinketh þat it bitoken may  
 Us wil bifall a greet affray.  
 Come whan it come shall,  
 Ful sore I drede me of þat fall.  
 þus me mette by a visioun<sup>2</sup>
- 1110 þat shall bifalle of þis toun.”  
 þe Jewes token hym for þis,  
 Beten hym, bounden hym harde, I wis,  
 Biforn Pilate þei broght þis man. fo. 16.  
 As he seide ere, soo seide he þan.
- 1115 And þo þei beten hym fele at ones,  
 þat men mighte seen his nakede bones,  
 Nevertheles<sup>3</sup> he criede for<sup>4</sup> þis caas  
 “On<sup>5</sup> Jerusalem allas, allas !”  
 Of þis myghte noo man hym stynte
- 1120 For betyng, thretyng, ny for noo dynte,  
 But seide alwey<sup>6</sup> thus anoon.  
 þan þei soffrede<sup>7</sup> hym all to goon,  
 For þey<sup>8</sup> ne might hym not at holde,

<sup>1</sup> *L* Fro.<sup>2</sup> *C* And all thys I mett in a visyon.<sup>3</sup> *C* And evur. *LD* Napeles.<sup>4</sup> *LCD* for al.<sup>5</sup> *C A.* *L omits* On.<sup>6</sup> *C* But evur he cryed.<sup>7</sup> *C* lett hym away gone.<sup>8</sup> *L* he. *D* þey mygte hym nougt with holde.*C* For all that ever they dede hym hold

Allwey he sayd as he ger told.

But alwey seye as he erst tolde.  
 1125 Of þese tokenes had þei none awe,  
 But mayntenede faste<sup>1</sup> her false lawe.  
 Of her synne þei nolde byknowe,<sup>2</sup>  
 Whatsooever þat þei sawe<sup>3</sup>  
 In toun, in felde, oþer<sup>4</sup> in place ;  
 1130 For þei had noo better grace.  
 Nevertheles her lawes fast gan blynne  
 And the newe lawes to bygynne  
 Whan Jesus his<sup>5</sup> hed doun laide  
 And " Consummatum est " he seyde,  
 1135 þis tokenede " þe olde lawe is<sup>6</sup> went  
 And þe newe I' have gou sent,  
 And my purpos is broght to ende<sup>7</sup>  
 For man, þat is my dere freende."  
 Her owne bokes witnes þis ;  
 1140 þei were þe more to blame, I wys.  
 For alle þinges<sup>8</sup> þat were done  
 Sir Pilate dede writen<sup>10</sup> echon,  
 And þat was sithen agaynes kynde,<sup>11</sup>  
 As men may nowe in stories fynde.

The Jews take no  
 heed of all these  
 warnings,

though Pilate had  
 them recorded.

<sup>1</sup> *L* Bot meynted forþ.

<sup>2</sup> *C* ben know.

<sup>3</sup> *C* Whatevur þey syen be nyȝ or daw.

<sup>4</sup> *C* nore in other place.

<sup>5</sup> *C* on the rode his. *L* on rode his.

<sup>6</sup> *C* was.

<sup>7</sup> *C* to hem he had sent.

<sup>8</sup> *C* And his porpose, he seyde, was brought to an ende  
 For mon, he sayd, þat was his dere frende.

<sup>9</sup> *C* the thynges þat amonges hem were done.

<sup>10</sup> *C* hem wryte as sone. *L* hem writen onon. *D* hem writen echon.

<sup>11</sup> *D* agein here kynde. *C* So that they han sethen done ageynus  
 thys kynde

As men in the story thereof hit fynde.

- 1145 Whan<sup>1</sup> seint Elene þe croys fonde  
 Sithen longe in that ilke lande,<sup>2</sup>  
 Agaynes<sup>3</sup> hir þei hit forsooke,  
 þei levede neither woorde ny booke;<sup>4</sup>  
 zet wolde noghte hem repent
- 1150 Whan God all þese tokenes sent,  
 Ny ones of mercy þei hym bysoght fo. 16b.  
 For [that] they<sup>5</sup> hym to dethe broght,  
 But all his wrath<sup>6</sup> turnede to vayn  
 For all þe tokenes þat þei sayn.
- 1155 þei þat will noo mercy crave,  
 Thei be not worthy for to hit have.  
 þei deden foly to hurtle with hym  
 þat kepeth þe soule, lif and leme.  
 þe erthen vessell lasteth noght
- 1160 To hurtell with þat<sup>7</sup> of metall is wrought ;  
 No more may mannes kynde fight  
 Agaynes þe power of God almight.  
 Lete we now þe Jewes dwelle.  
 Here<sup>8</sup> gynneth her wrech for to telle.

Here begins the  
 story of God's  
 vengeance on the  
 Jews.

<sup>1</sup> C Untyll that.

<sup>2</sup> C They helden heore own law in that londe.

<sup>3</sup> In C, ll. 1147-50 are:—

And the new law ageyn they forsoke  
 Tyll seynt Elene overcom hem with heore boke.  
 And git for all these tokenus þat God hath sent  
 þey nold by no wey hem repent.

<sup>4</sup> LD Til she overcom hem by her book.

LD transpose ll. 1149, 1150.

<sup>5</sup> C Of that þey had. LD For þat þai.

<sup>6</sup> C But alltokedur they. L Bot al his wrappe hadden in veyne.

<sup>7</sup> C that þat.

<sup>8</sup> In C, ll. 1164-6 are:—

And I shall of heore wrech now tell,  
 How Jhesus Crist a messyngere sent,  
 That blyve on his ernde went.

- 1165 Jesus a messenger hath sent,  
 þat swith upon his message<sup>1</sup> went,  
 To þe kyngre sire Vaspasian  
 þat was a swithe noble man.  
 In meselrye soo<sup>2</sup> depe hym cast  
 1170 þat body and face foule out to-brast  
 And in his nose a cancre smot<sup>3</sup>  
 þat bothe is lippes<sup>4</sup> al to-bote ;  
 And for no cost þat he couth laye  
 He sawe noon<sup>5</sup> oþur but þan to dye.  
 1175 Nevertheles<sup>6</sup> in his nose wore  
 Waspes sithen þat he was bore ;  
 Out of þe holes þei hem fedde,<sup>7</sup>  
 Bothe hevedes and wynges out þei spred.  
 And for þese waspes he was clepede þus  
 1180 By right name Vaspasianus ;  
 For tho was to man<sup>8</sup> noo name geven  
 Til men segh<sup>9</sup> þe childe shulde liven.  
 Of þese waspes his name he toke,  
 As clerkes it fynden in her<sup>10</sup> boke.  
 1185 This meselrye God hym sent,<sup>11</sup>
- Leprosy of  
Vespasian.
- wasps in his nose,
- whence his name.

<sup>1</sup> *LD* erande.

<sup>2</sup> *C* he was so depe icast. *D* he dothe hym cast.

<sup>3</sup> *C* hym smote.

<sup>4</sup> *C* That bothen the lyppys he.

<sup>5</sup> *C* no bote but he must dey.

*L* non oþer bote but daye.

<sup>6</sup> *C* And eken allso.

<sup>7</sup> *C* And out at his neseþrullys þey hem fled  
 Hem to fede that within were bred.

<sup>8</sup> *C* For that tyme was.

<sup>9</sup> *C* Til þey wyst whether.

<sup>10</sup> *D* the booke. *LC* As we fyndeþ (*C* hit fynde) ywriten in book.

<sup>11</sup> *C* And this was the messenger þat God hym sent.

þat all his body over hit went.  
 Fele geres soo on hym it lefte      fo. 17.  
 Til Jesus wolde it were hym birefte ;  
 For ȝe witen it well all,  
 1190 Of all þing þat shulde bifall  
 From the bigynnyng to þe dome  
 He hath set whan it shalle come  
 In werkes, in wordes, and in kynde,<sup>1</sup>  
 In holy wryt as men hit fynde.  
 Why he was thus      1195 The resoun, as<sup>2</sup> I ȝou tellen can,  
 afflicted.      Why God sent þis on this man,  
 God doth nothing ageynes<sup>3</sup> skyll,  
 Who it understande will ;<sup>4</sup>  
 But as Jewes with false reed  
 1200 Deden hym þat is God to deed  
 Of heven, of erthe, and also of helle,<sup>5</sup>  
 þat weldeth all þat þereinne dwelle,  
 As God is Lorde of alle þinges,  
 Soo is the Emperour<sup>6</sup> kynge of kynges,  
 1205 And alle londes þurgh righte resoun<sup>7</sup>  
 Soo ben all<sup>8</sup> his handes subjection ;  
 Forthy by grete skile it was kest

<sup>1</sup> *D* in al kynde.    *C* As in werkes, wedurs, and all other kynde.

*L* In workes, in wedres, in al kynde.

<sup>2</sup> *C* thereof.    *LD* omit as.

<sup>3</sup> *LC* wipouten.

<sup>4</sup> *C* Whoso that understondeth hit wyll.

*L* Whoso understonde it wil.

<sup>5</sup> *C* The Lord of heven, urth and hell.

<sup>6</sup> *C* emperoure of Rome.

<sup>7</sup> *C* And all Cristen londus by reson

Shuld ben in his subjection

Wherefore by skyll þys was hit kest.

<sup>8</sup> *LD* at his subjeccioun.



- To wreken Jhesu bycam hym best :  
 The grettest lorde in erthe right  
 1210 Bicam to wreken God almyght.  
 And soo he dede ful faire and well,  
 I shall zou shewen ilkadell.  
 get had he noght þe empire in hande,  
 But afterward sone þurgh Goddes sande.<sup>1</sup>  
 1215 The evell was on hym <sup>2</sup> soo ranke  
 þat on his folke <sup>3</sup> so foule stanke <sup>4</sup>  
 From <sup>5</sup> amonges his men <sup>6</sup> he flegh,  
 And helde is <sup>6</sup> chambre biside negh,  
 þat <sup>7</sup> unnethe his men for his stynke,  
 1220 Mighte hym brynge mete or drynke ;  
 At a vice <sup>8</sup> þei turnede in his mete  
 Whan he shulde anythyng ete.  
 And þus in his bed he lay,  
 That he ne might out, nyght ny day, fo. 17b.  
 1225 To <sup>9</sup> þe tyme come atte laste  
 þat Jesus Crist hym wolde outcast.<sup>10</sup>  
 All eveles comen<sup>11</sup> of Goddes sonde ;  
 Righte soo dede his,<sup>12</sup> I understonde.

He lived in  
 seclusion, because  
 of his disease.

<sup>1</sup> C But sone aftur he had hit throw Goddus sonde.

<sup>2</sup> LCD hym. A hem.

<sup>3</sup> C meyne.

<sup>4</sup> C hit stanke. LD he stank.

<sup>5</sup> C That from.

<sup>6</sup> C hym i a chambur there nyeg.

<sup>7</sup> C And. L omits þat.

<sup>8</sup> C But with a vice. L Wiþ a vijs.

<sup>9</sup> CD Tyll.

<sup>10</sup> C þat Jhesu wold hit from hym cast.

<sup>11</sup> C All his evelus þat com.

<sup>12</sup> C As þey all deden.

The Seven Sages  
say Tiberius was  
Emperor when  
Christ died.

- Alle<sup>1</sup> þe Sept Sages us tellen  
 1230 þat clerkes in her stories spellen,  
 Whan Jesus dyede amonges us  
 Was the Emperour sire Tyberius.<sup>2</sup>  
 Of dughtynesse he bare<sup>3</sup> the fame  
 And þerfore men writen his name.  
 1235 For in his tyme Jesus dyede,  
 As men þat tyme<sup>4</sup> wel aspiede ;  
 In tyme of his eghtene zere<sup>5</sup>  
 Jesus toke his dethe here.  
 Of Rome he bare þe dignite,  
 1240 Thre and xxx<sup>vi</sup> zere regnede he.  
 In his tyme þe Jewes sent  
 A lettre enditede by one assent,  
 þereinne þei biwriede<sup>6</sup> sire Pilate  
 His grete pruyde to abate ;  
 1245 For hem thoghte in werke and sawe  
 þat he trespassede agayn the<sup>7</sup> lawe.  
 Of his misberyng þei writen þus  
 To þe Emperour sire Tiberius :  
 þat he gaf counseill agaynes þe pees  
 1250 To slee þe<sup>8</sup> children gylteles,  
 And in the temple with grete rages

The Jews sent  
him a letter  
denouncing Pilate.

<sup>1</sup> *L* Also. *D* Also as the bookes us tellen.

*C* And as the Sett Sagez us doth tell,  
As clerkus in the story can spell.

<sup>2</sup> *C* The Emperoure of Rome hygt sir Tyberyus

<sup>3</sup> *L* had.

*C* That had of dourgtynes full gret fame,  
As men byforen have wryten of hys name

<sup>4</sup> *LCD* As men it han.

<sup>5</sup> *C* And in his tyme the .xviij. zere.

<sup>6</sup> *C* wryten of. *L* biwrayed.

<sup>7</sup> *C* heore.

<sup>8</sup> *C* heore childerys.

Of false goddes set up ymages,  
 And of her temple the tresoure,  
 þat was of offrynge þe store,<sup>1</sup>  
 1255 Withouten her allere assent  
 In his owne nedes hem<sup>2</sup> spent ;  
 He made a conduyt wel merueylous  
 With pipes comand<sup>3</sup> unto his hous ;  
 And other fele wickede outrages  
 1260 He dede agaynes her usages. fo. 18.  
 And þurgh his<sup>4</sup> sonde and þis pleynt  
 In these defautes he was ateynt ;  
 He was yjuggede to exile  
 For his trespas, þat was soo vile.  
 1265 Of þis Pilate herde wel telle<sup>5</sup>  
 þat he ne myghte not<sup>6</sup> dwelle ;  
 He ordeynede a riche present  
 And with his lettre he hath it sent,  
 þat was enditede fell an<sup>7</sup> harde,  
 1270 As ge mown heren here afterward.  
 After hym regnede sire Gayus,  
 And aftur hym sire Glaudius,<sup>8</sup>  
 And sithen sire Nero, þat cursede sowle,  
 þat slogh bothe Petre and Poule ;

Pilate, hearing of  
 this, sent a present  
 and letter to  
 propitiate the  
 Emperor.

After Tiberius  
 reigned Caius,  
 then Claudius,  
 then accursed  
 Nero,

<sup>1</sup> C And all the offeryng that was in store.

<sup>2</sup> L it. C he hit.

<sup>3</sup> CD comyng. L comande.

<sup>4</sup> LD þis.

C So that throw thys lettur and þus complaynt.

<sup>5</sup> C And when Pilat of thys hard tell

That he ne shuld no lengoure dwell.

<sup>6</sup> LD nough þere duelle.

<sup>7</sup> LCD and.

<sup>8</sup> C Glaudaynus. L Claudyus. D Claudius.

- and after him  
Vespasian,
- 1275 And aftur hym cam sire Vaspasian,  
þat was an honorable man.  
God grantede hym thorgh his sonde  
To wreken<sup>1</sup> his deth with his honde.  
Of Galice<sup>2</sup> and Gascoigne þe kyngedome
- previously King  
of Galice and  
Gascoigne.
- 1280 Was his er þat he come to Rome.  
And zet<sup>3</sup> þe stories telleth me þus,  
He had a sone þat hight Titus.  
In the citee of Burdeux<sup>4</sup> on a day  
Sire Titus out<sup>5</sup> a wyndow lay ;
- Titus, son of  
Vespasian, sees a  
ship from  
Jerusalem come  
into Burdeux.
- 1285 And as he lokede in the streem  
A shipp þer come from Jerusalem.  
He segh where þat þe shippe went  
In the see, as Crist hit sent.
- He sends for the  
master,
- 1290 Anone he sent a messagere  
To come to hym þat þereinne were.  
The maister come tofore his knee.  
"Felawe," quod Titus, "wel þou be !  
Felawe," he seide, "what hattest<sup>6</sup> thou ?  
And fro whethen comest þou nowe ?"
- Nathan,
- 1295 "Sire," he seide, "I hat<sup>7</sup> Nathaan.  
Of Jude<sup>8</sup> I am a borne man.  
Leve sire," he seide, "I prey zou  
telle me fo. 18b.  
Wheþur I now at Rome be ?"
- who says he is  
bound for Rome

<sup>1</sup> *C* avengen.<sup>2</sup> *C* Galis. *L* Galile.<sup>3</sup> *C* eken. *D* the storie telleth us.<sup>4</sup> *C* Bordowys.<sup>5</sup> *C* out of. *LD* out at.<sup>6</sup> *C* hettyst. *D* hygtes. *L* hattestou.<sup>7</sup> *C* hote. *L* hatte.<sup>8</sup> *C* Judee.

- “Nay,” quod Titus, “withouten <sup>1</sup> any soigne  
 1300 þis is Burdeaux <sup>2</sup> in Gascoigne.  
 Hethen <sup>3</sup> to Rome, for sothe to say,  
 Men holden it a <sup>4</sup> wel fer way.  
 Have ydoo <sup>5</sup> and telle me sone  
 What haves þou <sup>6</sup> at Rome to done? ”  
 1305 “Sire, þider me sent sir Pilate  
 (A wynde me hath driven anoþur gate) <sup>7</sup>  
 To sire Tiberius, soo is his sonde, <sup>8</sup>  
 To beren hym truage of her <sup>9</sup> lande.”  
 “Felawe,” he seide, “Tiberius is deede ;  
 1310 There have ben sithen <sup>10</sup> in his stede.  
 Natheles, my freend <sup>11</sup> Nathaan,  
 I schall doo bryng þe to þat <sup>12</sup> man  
 Upon my custages I shall fonde, <sup>13</sup>  
 þat hath þe empire in his hande  
 1315 (For us, I hope, and oure lettre  
 þou shalt spede wel þe bettere),  
 In a covenant þou <sup>14</sup> shewe me

with tribute from  
 Pilate to Tiberius.

Titus tells him  
 Tiberius is dead,  
 but offers to speed  
 him to the present  
 Emperor,

- <sup>1</sup> *L* wipouten eufoyne. *C* all in certoyne. *D* by goode resoun.  
<sup>2</sup> *C* Burdews. *L* Burdeaux. *D* Burdeus.  
<sup>3</sup> *C* And hen. *L* From heþen. *D* Hens.  
<sup>4</sup> *C* rygt a ferre way.  
<sup>5</sup> *C* Now have done, felow.  
<sup>6</sup> *C* What þu hast. *LD* What hastou.  
<sup>7</sup> *C* But the wynt hath dryve me out of the gate.  
<sup>8</sup> *C* And unto Tyberius was my sonde.  
*L* To Tiberius is his sonde.  
<sup>9</sup> *LCD* oure.  
<sup>10</sup> *LD* two siþen.  
*C* And other twayn seth þat were in his stede.  
<sup>11</sup> *C* leve brother. *LD* leve frende.  
<sup>12</sup> *C* a.  
<sup>13</sup> *C* That on my costage shall the fond  
 To hym that the empyre hath now in hond.  
<sup>14</sup> *CD* þat þu.

if he will cure  
Vespasian.

Nathan says he is  
no leech, but tells  
Titus of the  
miracles of Jesus.

- How my fader myght hoole<sup>1</sup> be  
Of a sekenes þat hym greveth.  
1320 For we hopen here and bileveth  
Men<sup>2</sup> þat in þat<sup>3</sup> contree wone  
Of all manere sekenes<sup>4</sup> þat þei cone,  
Oþer with gres<sup>5</sup> oþer with stoon,  
And oþur medicynes many oon.”  
1325 “Sir,” he seide, “I am noo leche,  
But of oon I can þe teche,  
þat highte Jesus of Nazareth ;  
The Jewes deden hym to þe deth.”  
He tellede hym aþlight<sup>6</sup>  
1330 þat Jesus soffrede<sup>7</sup> with unright.  
“He was<sup>8</sup> a prophete over all ;  
He seide alwey þe soth as it is fall ;<sup>9</sup>  
He clensed men of evell and synne  
With his woorde to hem þat levede<sup>10</sup>  
hym inne ;  
1335 He reisede Lazare, þat was a knyght,<sup>11</sup> fo. 19.  
þat foure dayes lay dede yþlight.”

<sup>1</sup> *C* holpen.

<sup>2</sup> *C* That þe men. *L* þat men. *D* The men.

<sup>3</sup> *C* gewre. *L* þe.

<sup>4</sup> *C* evyll help they coneth. *L* yvel þai conen. *D* eveles and sicknesse konne.

<sup>5</sup> *L* gras. *C* Both with gras and eke with stone.

<sup>6</sup> *LD* He tolde hym þe despyt aþlygh.

*C* And forth he told hym the dispyte applygt.

<sup>7</sup> *C* had sufferd. *L* þoled.

<sup>8</sup> *C* And seyde how he was.

<sup>9</sup> *C* For he told ever as sethen hath byfall.

*L* He seide alwayes as soop is falle.

<sup>10</sup> *LD* Wip his word (*D* wordes) þat bileved.

*C* Of all thilke þat levyd.

<sup>11</sup> *C* And he raysed allso syre Lazare the knygt.

*L* He arered Lazar þe knigh.

- All he tolde hym of Jesu<sup>1</sup> deed,  
 As men in the gospell rede,  
 And of his deth and his uprist ;  
 1340 And of his apostles þat he wyst,  
 And how he þe Holy Goost hem<sup>2</sup> sent  
 Aftur þat fourty daies were went.  
 "Sexty and ten langages I herde<sup>3</sup>  
 þat þei of her maister lered.<sup>4</sup>  
 1345 He<sup>5</sup> bad hem goon into every lande  
 To prechen his name þurgh is sonde.  
 Of all eveles he gaf hem myght,  
 To hele þe seke þat bilevede righte ;  
 And þo þat will not to hem<sup>6</sup> wende  
 1350 Shull be lorne withouten ende.  
 I wot<sup>7</sup> well fele of hem get liven,  
 In what lande þat<sup>8</sup> þei be dryven.  
 And I am siker and wel<sup>9</sup> bileve  
 Noon evell shall þi fader greve ;  
 1355 þat if he wil bileven<sup>10</sup> aright  
 I dar byhoten hym hele upright."<sup>11</sup>  
 His fader steward,<sup>12</sup> sire Velosian,  
 þat was a welle crafty<sup>13</sup> man,

<sup>1</sup> *C* Jhesus dedys.

<sup>2</sup> *LCD* hem. *A* hym.

<sup>3</sup> *C* Ten and syxty langages, he say, I hard.

<sup>4</sup> *C* That þe postelys þen of hym hed lerd.

<sup>5</sup> *BC* He. *ALD* And.

<sup>6</sup> *BC* him.

<sup>7</sup> *B* Jhesus wote.

<sup>8</sup> *C* soevur. *L* so.

<sup>9</sup> *C* in God. *LD* omit wel.

<sup>10</sup> *B* lyve. *C* levyn.

<sup>11</sup> *BCLD* apligt.

<sup>12</sup> *C* And Vaspasyanus stuward.

<sup>13</sup> *B* trusty.

Nathan goes on  
his way to Nero.

- He stode and herde her<sup>1</sup> wordes alle,  
 1360 And fayn he wolde hit might bifalle.  
 They toke and gafe hym<sup>2</sup> his mede  
 And to þe Emperour<sup>3</sup> dede hym lede,  
 Sire Nero, þat cursede man,<sup>4</sup>  
 þat slogh hymselfe sone þan.<sup>5</sup>  
 1365 þoo he had hymselfe slayn  
 The courte<sup>6</sup> of Rome was ful fayn ;  
 Anoon þei chosen sire Vespasian  
 To ben her Emperour þan,  
 For the noblest man of þe worlde,<sup>7</sup>  
 1370 And nexte<sup>8</sup> of blode, as ȝe have herd.  
 Aftur Nathaan was comen and goon  
 Hit was two ȝere er hit were doon.  
 Thus fell it hym for<sup>9</sup> þis wonder caas, fo. 19b.  
 Right as God wolde, it<sup>10</sup> was.  
 1375 But all þat knewe hym,<sup>11</sup> more and lesse,  
 Maden grete moon for his sekenes,  
 On aventure if he shulde amende<sup>12</sup>  
 All his empire for to defende ;  
 But þei hopeden and well þei kest

<sup>1</sup> *C* these.

<sup>2</sup> *C* this mon. *D* Nathaan.

<sup>3</sup> *C* And unto Rome they.

<sup>4</sup> *C* Thereas Nero was Emperoure than.

<sup>5</sup> *C* That was holden so cursed a man.

<sup>6</sup> *C* All the cyte.

<sup>7</sup> *BCL* werd.

<sup>8</sup> *L* heigest.

<sup>9</sup> *C* And thus byfell.

<sup>10</sup> *LCD* so it was. *B* puts *l.* 1374 after *ll.* 1375-6.

<sup>11</sup> *C* Vaspasyan.

<sup>12</sup> *C* For drede lest he shuld not amende.

*B* A faire aventure þat he schulde amende.



- 1380 His sone shulde doon hit with<sup>1</sup> þe best.  
 Whan Nathaan come to þe<sup>2</sup> Emperour,  
 And shewede his nedes with honour,<sup>3</sup>  
 He broght truage of fele gere  
 And Pilates lettre, as ge may here :  
 1385 " Sire, I grete þe as my freende.  
 Understande þat I the seende  
 (I have perceivede and provede well)  
 Of Cristes dethe every dell,  
 What wondres han sithen bifalle  
 1390 In Jerusalem amonges us<sup>4</sup> alle.  
 The elde Jewes kynde<sup>5</sup> byhight  
 þat Jesus<sup>6</sup> shulde to þe erthe alight<sup>7</sup>  
 Into a maiden of her kynde,  
 As we in oure bokes fynde  
 1395 þat of a maiden [he] shulde<sup>8</sup> be borne  
 þat þe poeple ne were forlorn ;  
 And seide he shulde be<sup>9</sup> kyng of hem  
 And eke of alle her barneteem.<sup>10</sup>  
 And soo he come as he<sup>11</sup> seide.  
 1400 Agaynes him<sup>12</sup> alle they<sup>13</sup> gunne plede

He pays the  
tribute and pre-  
sents Pilate's  
letter,

which narrates  
the judgment and  
death of Christ,

<sup>1</sup> *BCL* atte.

<sup>2</sup> *C* syre Vaspasian.

<sup>3</sup> *C* He shewyd hym all his nedys than.

<sup>4</sup> *BC* hem.

<sup>5</sup> *B* here kynde hygt. *C* in heore tyme were hygt.

<sup>6</sup> *BL* Crist. *C* Jhesu Crist.

<sup>7</sup> *B* aplygt.

<sup>8</sup> *BCL* he schulde.

<sup>9</sup> *B* of hem be kyng.

<sup>10</sup> *B* ofsprynge. *C* barentem. *L* barnetem. *D* ligemen.

<sup>11</sup> *BL* þei.

<sup>12</sup> *BLD* him. *AC* hem.

<sup>13</sup> *C* he.

- þe prophetes<sup>1</sup> whan he seide hem to,  
 As her eldres hadden ydoo ;  
 And for he withtoke hem in her lawe  
 þei<sup>2</sup> wratthede hem sore with his sawe.  
 1405 All þat he seide þei toke<sup>3</sup> in vayn ;  
 þus they heelde<sup>4</sup> hym longe agayn.  
 Soo they token hym at þe last,  
 Beten hym, bounden hym wel fast,  
 And come and deliverede hym to me,  
 1410 And demede hym to hange on tree.  
 I durste noght agaynes hem be, fo. 20.  
 But if I shulde out of lande flee.  
 I sat as<sup>5</sup> justice in domes stede,  
 I had noo gylte of his dede.  
 1415 Riche and pore gaf up þe tale  
 And made hym foul,<sup>6</sup> both gret and smale.  
 I drad and verrailich<sup>7</sup> lovede the,  
 And durste noght agaynes hem be ;  
 And þeiȝ I<sup>8</sup> fonde in hym noo gylte,  
 1420 Wherefore þat he shulde be spylte,  
 In my pretory and in my mote-halle  
 The princes of þe Jewes alle  
 þere þei ȝeven hym þe dome.

<sup>1</sup> *B* prophet. *LC* prophecies. *C* omits whan.

<sup>2</sup> *D* He. *B* Thei wreped with him for his sawe.

<sup>3</sup> *A* toke it. *BCDL* omit it.

<sup>4</sup> *C* were.

<sup>5</sup> *LB* as. *CD* as a. *A* at, altered to as in different ink.

<sup>6</sup> *BD* gulti. *C* And dempned hym.

<sup>7</sup> *B* levyd þe comune. *LD* loved þe communalte.  
*C* knew the comynthe.

<sup>8</sup> *A* And þei ne. *L* And þeiȝ I. *C* But ȝit I.  
*D* And I. *B* And ȝut on him fonde I no gilt.

- þat tyme I wolde hit had be<sup>1</sup> undone,  
 1425 For he dede noon oþur wicke  
 But shewede wondres<sup>2</sup> fele and thicke :  
 Doumbe to speken, blynde to seen,  
 Deef to heeren, feendes to fleen  
 Fro<sup>3</sup> wode men many oon,  
 1430 And crokede men also to goon ;  
 Full fele<sup>4</sup> miracles dede þat man,  
 Moo þan I tellen can.  
 Wherfore, sire, by noo resoun  
 Haveth me in noon suspecioun  
 1435 þat<sup>5</sup> it was noon oþer way,  
 Whatsooever þe Jewes say ;  
 For peraventure hit may so be  
 þat þei wolde pytte þe<sup>6</sup> werk on me,  
 And forthy, sire, leve hem noght.  
 1440 Hit was her dede and her thocht.<sup>7</sup>  
 Hit was her dede, and noght myn ;  
 þat wil I prove by all her<sup>8</sup> kyn.  
 þei buryede hym and dede hym kepe  
 With her knyghtes, þat fell on slepe.  
 1445 In the thridde day he aroos,  
 Almighty God amonge his foos.

and His resurrec-  
tion.

<sup>1</sup> *L* ben come. *D* wolde I had ben at Rome.

*C* They hed be bettur the while betome.

*A* be undone (*the* un *interlined*).

<sup>2</sup> *BC* wondres. *ALD* wordes.

<sup>3</sup> *L* Fro. *BCD* From. *A* For.

<sup>4</sup> *B* many. *C* mony.

<sup>5</sup> *C* For.

<sup>6</sup> *BCLD* this.

<sup>7</sup> *B* transposes ll. 1439, 1440, and wants ll. 1441-1976,  
several leaves being lost.

<sup>8</sup> *C* maner sygne.

- The knyghtes comen hoom anoon,  
 And seide he was risen and goon.  
 They geven the knyghtes mede þoo fo. 20b.  
 1450 To seye þat he was stolen hem froo ;  
 And þei ne myght not hem<sup>1</sup> withholden,  
 Where þei were<sup>2</sup> þat þei ne tolden.  
 All þe soth and all þe caas  
 Of þis prophete, also<sup>3</sup> it was,  
 1455 I have doon writen, grete and smal,<sup>4</sup>  
 þat þis matere toucheth all,  
 Soo þat of hym þat<sup>5</sup> story  
 Ever may last in memory.  
 Holdeth me excusede, sire, herby  
 1460 For any tale oþur for any cry.”  
 He was never<sup>6</sup> the better excusede þan  
 Agaynes<sup>7</sup> God and agaynes<sup>7</sup> man,  
 For all his feithe<sup>8</sup> was al in wynde  
 And noght in herte ny in mynde.  
 1465 He ne myghte excuse hym, in noo wise,  
 Of þat falsehed in noo gyse.<sup>9</sup>  
 For<sup>10</sup> many miracle he say,  
 And hymself wytnesseth ay,

Pilate's excuses  
 are vain,

for he had full  
 warning.

<sup>1</sup> A hym. LCD hem.

<sup>2</sup> L comen. CD come.

<sup>3</sup> L als. C and how. D howe so.

<sup>4</sup> C And I have let wryte hit, bothe lasse and more,  
 That to þys mater towcheth idone here byfore.

<sup>5</sup> C the holl. D the rixtfulle.

<sup>6</sup> C But git he was not.

<sup>7</sup> C Anendus.

<sup>8</sup> A ferthe. C feyth. LD feþ.

<sup>9</sup> LD Of þat ilche (D omits ilche) false inwyse.  
 C For he was fals in feyth with all his gyse.

<sup>10</sup> C And git.

- And Joseph hym warned of Aramathie,  
 1470 And Nichodemus with curtesye,  
 And alsoo dede Centurio,  
 Fele other men and wymmen alsoo,  
 þat<sup>1</sup> all þat Jesus dede echadele  
 Hit was truely doon and well.  
 1475 Nevertheles he toke al<sup>2</sup> to lyght  
 þat he shulde ben God almyght.  
 He was warnede alsoo by his wyfe  
 þat he ne rafte Jesu<sup>3</sup> his life ;  
 So bad hire the feende in a vision,  
 1480 For to han lettede his<sup>4</sup> passion.  
 Feende and man bothe<sup>5</sup> God blent,  
 Soo þat þe prophecye forth went.  
 Wost þou why he dede soo?<sup>6</sup>  
 For þat his deth shulde forthe goo.  
 1485 Elles the feend wolde have hade alle  
 þat hadden ben in synne falle.  
 But Jesus rather þe deth wolde chese,  
 þan he shulde mannes soule leese.  
 Any man þat<sup>7</sup> hath not herde  
 1490 How Pilate came into þis worlde<sup>8</sup>  
 [ʒif þat ʒe wyll lysten now  
 I shall tell ʒew where and how.]<sup>9</sup>  
 Hit was a kynge þat highte Tyrus,

fo. 21.

Life of Pilate :

son of King  
Tyrus of Spain

<sup>1</sup> *C* That seyden.

<sup>2</sup> *C* hit all. *D* it al.

<sup>3</sup> *C* þat he shuld not reve Jhesus of.

<sup>4</sup> *L* Jhesus passioun.

<sup>5</sup> *C* both were blent. *D* beth bothe blent.

<sup>6</sup> *C* But wyte ʒe well þat God dede so.

<sup>7</sup> *C* Now ʒif any mon. *LD* And any man be þat.

<sup>8</sup> *LCD* werd.

<sup>9</sup> *These two lines are from C. ALD omit them.*

and a miller's  
daughter named  
Pila.

- Of Spayne, I understande þus.  
 1495 A mylners<sup>1</sup> doghtur of his lande  
 He knowlached, I understande.  
 She hight Pila, her fader Atus.  
 Her sone was sithen merveillous ;  
 Pilatus þei clepede hym þoo  
 1500 Aftur hem boþe<sup>2</sup> two.  
 The kynge on his wife dere  
 Gate a sone the selve<sup>3</sup> zere.  
 This Pila sithen broght hoom hir sone,  
 With his fader the kynge to wone.  
 1505 These children were togedre longe,  
 Til þat þei were bigge and stronge.  
 In alle dedes, thurgh kynde,  
 Pilat was alway byhynde ;  
 This agrevede Pilate sore,  
 1510 He slogh hym<sup>4</sup> privelich þerfore.  
 þe kyng it herde, and sorwe he made.  
 To sleen Pilate men hym bade ;  
 The kynge wolde not doon her reed,  
 He sent Pilate to another stede.  
 1515 He shulde by lawe and by dome  
 Uch zere sende a childe to<sup>5</sup> Rome.  
 þere þoght þe kynge to<sup>6</sup> make a sonde,  
 And soo to delivere hym of his honde ;<sup>7</sup>

He murdered his  
half-brother,

and was sent to  
Rome,

<sup>1</sup> *C* myllenarus. *L* millers.

<sup>2</sup> *LD* boþe. *A* wern opur.

*C* Aftur his moder and fader also.

<sup>3</sup> *C* same.

<sup>4</sup> *C* the child.

<sup>5</sup> *C* to the Emperoure of Rome.

<sup>6</sup> *C* þat by that sond. *LD* by þis sonde.

<sup>7</sup> *C* Of hym he shuld best delyver his lond.

*LD* May I (*D* Thus may I) best delyver myne honde.

- In truage he sent hym<sup>1</sup> for þis chaunce.  
 1520 For truage also þe kyng of Fraunce  
 To Rome alsoo<sup>2</sup> sent his sone ;  
 He and Pilat, togedre þei wone.  
 The kynges sone was michell praisede,  
 More þan Pilat, and upreisede  
 1525 For genterye,<sup>3</sup> thewes, and curtesye.  
 Pilate had of þis envie ; fo. 21b.  
 In prive stede togeder þei drogh,  
 And þere þe kynges sone he slogh.  
 þe Romaines token her counseill þoo<sup>4</sup>  
 1530 What þei myghte with hym doo :  
 "Biforn he slogh his owne brother,  
 And now he hath slayn anoþur."  
 Oon spake of þat assemble :  
 "Wickedede and fell man he wil be ;"  
 1535 He wil be bolde<sup>5</sup> man of thewes  
 For to daunte fele shrewes,  
 For he hath doon to dethe twayne.  
 He were worthy to dyen in peyne ;  
 Ne can I geven<sup>7</sup> noo better rede  
 1540 But senden hym on anoþur stede,  
 Into Peyntes,<sup>8</sup> þat wickedede ilde,

where he killed  
the King of  
France's son.

<sup>1</sup> C And send hym for all.

<sup>2</sup> C To the Emperoure of Rome he.

<sup>3</sup> LCD gentyle.

<sup>4</sup> C The Emperoures concell seyden tho  
"What mo[w] we best with hym do?"

<sup>5</sup> C A vyle and a fell man shall he be.

<sup>6</sup> LD mody man. C a slyg mon.

<sup>7</sup> C Natheles I con geve gew.

<sup>8</sup> C Pounce. L Pounthes. D Pouns that wicked ile.

- To abaten þat<sup>1</sup> is soo wylde,<sup>2</sup>  
 To kepen þat wickede contree.  
 The folke is fell and so is he ;<sup>3</sup>  
 1545 Other he shall hem<sup>4</sup> overcome,  
 Oþur he shall be<sup>5</sup> sone ynone.  
 And þere hym may soo ben zelde  
 þe pyne þat he to shulde."  
 þei setten hym to commission<sup>6</sup>  
 1550 To holde þat ilde<sup>7</sup> under his bandon.  
 What with peynes, what with geftes  
 All þat ilde<sup>7</sup> at<sup>8</sup> wille he shiftes ;  
 Alsoo he dede her<sup>9</sup> pruyde abate,  
 þat men clepeth hym Pontes Pilate.  
 1555 He was kyd soo koynt<sup>10</sup> in pruyde  
 þurgh þat ilde,<sup>7</sup> on every side,  
 þat men dred hym fer and nere  
 For to comen in his daungere.  
 Tho Heraudes<sup>11</sup> herd of Pilate þis fame,  
 1560 And of his qoyntenesse<sup>12</sup> and of his name,  
 He sente hym gyftes and messageres
- The Romans  
made him  
governor of  
Pontus,
- whence his name  
Pontius.
- Herod sent him  
gifts

<sup>1</sup> LCD his blood þat.<sup>2</sup> D vile.<sup>3</sup> C For there ben wykked folke as well as he.<sup>4</sup> C ben there. D be sone.<sup>5</sup> C Other ellys to þe deth.<sup>6</sup> C Then was he send with a comission.

LD þai senten hym wiþ commissioun.

<sup>7</sup> C yle. D ile.<sup>8</sup> C to his will. LD to wille.<sup>9</sup> LD her. A his.

C And then was he clepyd Pounce Pylate,

For he dede heore pruyde so abate.

<sup>10</sup> LC queynte wiþ pride. D hige wiþ pride.<sup>11</sup> C Herodes. LD Heroudes.<sup>12</sup> LCD queyntise.



- And prayde hym to ben<sup>1</sup> with hem cheres ;  
And Pilat anoon to hym cam,  
And he made hym keper of Jerusalem  
1565 And justice of all þat cuntree  
þat now men clepeth Jude.  
He pynede hym longe with hym to dwell,<sup>2</sup>  
For they wern bothe fell ;<sup>3</sup>  
But Pilate wex soo riche þan  
1570 Of þe tresour þat he wan,  
And for they ne partede her wynnynge bothe,<sup>4</sup>  
þerfore Heroudes was with hym wrooth.  
And soo þei liveden in ire<sup>5</sup> and onde  
Til Crist come thurgh<sup>6</sup> his holy sonde,  
1575 And was taken and to Heroudes was sent ;  
Herodes was glad of þat present,<sup>7</sup>  
And þus þei weren bothe dere,  
As ge mown in the passioun here.  
Every man þat liveth in hate  
1580 May be likenede to sire Pilate,  
That wes<sup>8</sup> hondes and noght his herte ;

fo. 22.

and made him  
governor of  
Judaæa.

<sup>1</sup> *D* done hem chers. *L* ben wiþ hym chers.

*C* To com to hym in all maners

And forth anon then he kem

Into the cyte of Jerusalem

He made hym justice of that contre.

<sup>2</sup> *C* With Herode long he can dwell.

<sup>3</sup> *C* sly and fell.

<sup>4</sup> *C* That Herod wox with hym full wroth,

For to part with hym he was loth.

<sup>5</sup> *C* envye.

<sup>6</sup> *C* into that lond.

<sup>7</sup> *C* As Pylat thyder had hym isent.

*LD* As Pilate hym (*D* had hym) pider sent.

<sup>8</sup> *C* wosshe hys. *LD* wesshe his.

The Jews suffer  
every Friday for  
Christ's death.

þat dede <sup>1</sup> hym sithen sore to smerte.  
 And zet smerte Pilate noght allone,  
 But þe Jewes everychone ;  
 1585 For þei bad his blood <sup>2</sup> shulde falle  
 On hem and on her children alle.  
 I shall shewen zou, it is sooth,  
 Everych Friday so it doth :  
 A flour <sup>3</sup> of blode cometh hem on  
 1590 And holdeth hem til þe day be goon,  
 And namelich on þe Gode Friday  
 Wel harder þan þei have hit ay  
 þan þei have it thurgh þe zere ;  
 þat day durste þei noght stere.  
 1595 But whan þei taken our Cristes lawe  
 þat ivyl bygynne <sup>4</sup> to withdrawe.  
 þat i[vyl] <sup>5</sup> shall no more hem greve,  
 So longe as þei wil bileve.  
 By this token þei ben clene.<sup>6</sup>  
 1600 þis is a faire miracle, I wene.  
 For all þat wil hym mercy crave  
 He is soo full þat þei shall<sup>7</sup> have.  
 And also mighte sithen<sup>8</sup> sire Pilate ;  
 He<sup>9</sup> bode to longe and bade to late,

fo. 22b.

<sup>1</sup> C And þat hath made.

<sup>2</sup> LCD his blood. A þei.

<sup>3</sup> C flux. D flix.

<sup>4</sup> L bygynneþ. D þanne gynneþ.

C Then begynneth the evyll.

<sup>5</sup> A I (*sic*). C hit. LD yvel.

<sup>6</sup> C Thus throw thys token they mow ben clene.

<sup>7</sup> C mow hit have. D shulle it have.

<sup>8</sup> C And so mygt have had hit. D And so mygte.

<sup>9</sup> CZ But he.

1605 þerfore he it aboghte full dere,  
 Als ze shullen hereafter here.  
 God come to seken þat was forlorn,  
 To gladen þoo þat to deth worne.<sup>1</sup>  
 Lucifer first, sithen Adam  
 1610 Maden þat he into þe erthe cam;  
 For he wolde þurgh his grace  
 Fulfyllen agayn þat empty place<sup>2</sup>  
 From þennes þat þe aungel<sup>3</sup> felle  
 Into þe deppest pytte of helle.  
 1615 Forthy<sup>4</sup> Adam and all his kynde  
 He wolde have theder,<sup>5</sup> as we fynde,  
 For to beren hym<sup>6</sup> company.  
 This gyle Godus<sup>7</sup> sone aspye;  
 And for þat he fonde noon of us þan  
 1620 [For þis siker he bicom man  
 And dyed on þe rode tre]<sup>8</sup>  
 For to maken us alle free.  
 And sithen he aroos and helle brast,

Christ came to  
 earth because of  
 the fall of Lucifer  
 and of Adam.

<sup>1</sup> *C* And to gedur that to-dryven wore.  
*L* And to gadre þoo þat to-dreved worne.  
*D* To gaderen þoo þat to-dreven worne.  
<sup>2</sup> *C* wace.  
<sup>3</sup> *C* angelys. *LD* aungels.  
<sup>4</sup> *C* Whyder Lucyfer.  
<sup>5</sup> *C* Wold have had thyder. *D* Shulde bene undir Sathan.  
<sup>6</sup> *C* hem.  
<sup>7</sup> *LCD* God gan sone aspye.  
<sup>8</sup> *From LD. A has only one line to correspond:*  
 Sone pereafter us he name.  
*For ll. 1619-21, C has*  
 And for the fende of us shuld wyn non  
 Therefore Crist, Goddus sone, bycom mon,  
 And dyed apon the rode tre.

- And his owne out he cast,  
 1625 And ledde hem<sup>1</sup> to þe joye thoo ;  
 In helle, I hope, ne comen noo moo,  
 But goostes, þat kepen ay þat stede,  
 And þo þat deden hym<sup>2</sup> to deede.  
 Heere may we seen God was our<sup>3</sup> freende.  
 1630 Agayn to þe story wil we wende.  
 Whan Nathaan had is erand idoo,  
 "Sire," he seide, "geve me leve to goo.  
 The day is gan, sothe to sayn,  
 þat I shulde have ben at home agayn.  
 1635 I have soo be lettete by the weye<sup>4</sup>  
 þat I not what is best to saye."  
 þoo seide Nero, "Drede þe noo dell.<sup>5</sup>  
 I shall þe excuse faire and well." fo. 23.  
 In his lettre<sup>6</sup> he dede to write  
 1640 To witnesse Nathaan, and aquyte  
 Of all þat fell sithen he out went,<sup>7</sup>  
 And of the tresour þat Pilate sent.  
 He gaf hym gyftes grete alsoo,  
 And þerwith leve for to goo.  
 1645 Now wendeth hoom Nathaan ;  
 Now hereth of sire Vaspasian.<sup>8</sup>
- Nathan asks leave  
to return.
- Nero dismisses  
him with a letter  
to Pilate.

<sup>1</sup> *CLD* hem. *A* hym.

<sup>2</sup> *C* Jhesu.

<sup>3</sup> *C* oure. *LD* howre. *A* his.

<sup>4</sup> *C* And I not what is best to say  
That I have thys be lettys by the way.

<sup>5</sup> *C* "Nay," quod Tytus, "ne drede the never a dell."

<sup>6</sup> *C* And a lettur þen.

<sup>7</sup> *C* Of all that he had don seth he went.

<sup>8</sup> *C* Now speke we of the Emperoure Vaspasian.

Sithen bithoght sire Velocian  
 What Titus had herde of Nathaan ;  
 Of his lorde he had grete care,  
 1650 And sore byment<sup>1</sup> his evell fare.  
 Biforn his lorde he gan doun falle,  
 And tolde hym Nathaans<sup>2</sup> wordes alle  
 (Titus<sup>3</sup> upon a day and he  
 Rehersed<sup>4</sup> þis, as ȝe may see).  
 1655 For rewth<sup>5</sup> of hym sore he<sup>6</sup> grette,  
 And seide he<sup>7</sup> wolde his bale<sup>8</sup> bette,  
 Thogh he shulde of his body take,  
 If he wiste his peynes slake :  
 "For lif ny deth wolde<sup>9</sup> I lette  
 1660 To wenden ful fer þi body<sup>10</sup> to fette ;  
 For Titus and I þis oþur<sup>11</sup> day  
 Herden wordes to oure pay.  
 Sire, hereth me, I wil ȝou telle  
 What in Cesares tyme byfelle.  
 1665 ¶ There was a prophete in Jude,  
 þat prechede in<sup>12</sup> þat contree ;  
 Of all sekenes þe poeple he helede,

Velocian tells  
 Vespasian  
 Nathan's story

of the miracles  
 of Christ,

<sup>1</sup> *C* bemenyd hym of his fare.

<sup>2</sup> *A* Nathnaas.

<sup>3</sup> *C* How þat Tytus.

<sup>4</sup> *C* byfore the Emperoures kne.

<sup>5</sup> *C* sorow.

<sup>6</sup> *C* dede grete. *D* gan grete.

<sup>7</sup> *C* they.

<sup>8</sup> *LCD* bales.

<sup>9</sup> *C* he seyde, wul I not let. *LD* ne wolde I lette.

<sup>10</sup> *LCD* bote.

<sup>11</sup> *C* endur.

<sup>12</sup> *LC* in al. *D* aboute in.

And [þus]<sup>1</sup> þe Jewes with hym deledede.  
 He ne dede but greet curtesye,<sup>2</sup>  
 1670 And toward<sup>3</sup> hym þei had envie.  
 of His betrayal, His owne dissiple his traitour was,  
 A wickede thefe þat hight Judas ;  
 His maister to þe Jewes he solde  
 For thritty penyes þat þei<sup>4</sup> hym tolde. fo. 23b.  
 1675 þat ilke theef hymself dede henge  
 Upon a tree with a grete stryng ;  
 His grace was noo better to spede,  
 For he dede þat wickede dede.  
 And þan [þe Jewes]<sup>5</sup> with felonous rede  
 1680 Pursuede þe gode man<sup>6</sup> to þe deede  
 Byforn þe shrewe<sup>7</sup> sire Pilate,  
 A false traitour,<sup>8</sup> al for hate.  
 With wronge,<sup>9</sup> all at oon voice,  
 þei naylede hym fast upon þe cros.  
 death and resurrection. 1685 He dyede, and roos þe thridde day.  
 þat dethe we may rewen ay.  
 If he had lyvede, and forth went,  
 zet myght we for hym have sent,  
 Weyther ze<sup>10</sup> myght have hool be.

<sup>1</sup> LCD And þus.<sup>2</sup> C He dede much good of his curtesy.<sup>3</sup> C therefor to.<sup>4</sup> LCD þai. A he.<sup>5</sup> LD þe Jewes wiþ feloun (D felynous) red.

C the Juwys with heore fals red.

<sup>6</sup> LCD Duden þat gode man.<sup>7</sup> C justyse.<sup>8</sup> C creature all full of hate.<sup>9</sup> C The Juwys with wrong.<sup>10</sup> A he. L þorouȝ hym pou. CD And throuȝ hym ze.

- 1690 Loketh here now grete pite !<sup>1</sup>  
 Sire, was noght Pilate to blame,  
 þat dede hym gylteles all þis shame ?  
 þis prophete, þat þei deden to deth,  
 Hight Jesus of Nazareth.
- 1695 And all þis nyght me met a dreem Velocian's dream.  
 þat I was at Jerusalem ;  
 Me thoght I stode witerly  
 Byside þe temple<sup>2</sup> of Kyng Davy,  
 And þere bothe I herde and say
- 1700 Fele thynges to my pay.  
 And, sire, if ȝe wil doon aftur me, He offers to go  
to Jerusalem  
 I shall doo wenden to þat citee,  
 And brynge ȝou tiþinges,<sup>3</sup> if I can,  
 If I may heren oght of þat man,
- 1705 And if oght of hym might be founde to find a cure for  
Vespasian,  
 þat myght make ȝou hool and sounde.  
 And eke also spoken I wolde and to see Pilate  
 With sire Pilate, þat traitour bolde,  
 For he was <sup>4</sup> shirreff, and longe had be, fo. 24.
- 1710 Of Jerusalem, þat riche citee.  
 And if he aske whennes I<sup>5</sup> come,  
 I shall tell y come from Rome,  
 From Vaspasian, þat hath powere  
 Of Rome, and is Neros vikere.
- 1715 If he aske aftur Nero oght,  
 Wheþur he be seek or down ybrought,

<sup>1</sup> *C* Loke where this be not a gret pyte.

*D* Loke here now, sir, is greet pyte.

<sup>2</sup> *So LCD. A* has kyng of sire Davy.

<sup>3</sup> *CD* tydynges. *L* tidyng.

<sup>4</sup> *LCD* is shirreve (*C* shreve) and longe hap ybe.

<sup>5</sup> *LCD I. A* he.

on pretext of  
demanding arrears  
of tribute.

Vespasian  
consents to his  
going.

- I shall seye Nay, but he grauntede pee<sup>1</sup> late  
To unsware for hym and for his state.  
Thurgh þe prophetes helpe it may be soo  
1720 þat we may seen the come þerto.  
To knowen Pilate, sire, have I thocht,  
þat I ne faille of hym noght ;  
Soo þat we may oon of the<sup>2</sup> dawes  
gelde hym all his false lawes.  
1725 I wil seye he holdeth of<sup>3</sup> zou despyt,  
Sithen he doth zou noo profyt ;<sup>4</sup>  
Als men in registre<sup>5</sup> fynde  
Of longe tyme it<sup>6</sup> is byhynde,  
And þat wil be a grete raunsoun  
1730 þat wil come of such a toun.  
I wil wende to<sup>7</sup> heren and sayn  
Why he hath<sup>8</sup> of zou despyt þan.  
Gladnesse in herte ne gete I noon  
Til þat I be comen and goon.  
1735 Me liketh þis wey to fulfyll.<sup>9</sup>  
Seye me, sire, what is thy wille ?"  
þan seide Vaspasian hym to :  
" I prey þe goo and doo right soo,

<sup>1</sup> *L* pee. *C* gew. *A* to. *D* tho.

<sup>2</sup> *LD* pise. *C* this.

<sup>3</sup> *C* all in despyte.

<sup>4</sup> *C* Thynges that shuld to Nero is profite.

<sup>5</sup> *C* regester. *L* registre. *D* the registre. *A* legistre.

<sup>6</sup> *C* his truage.

<sup>7</sup> *C* and to hym sayn. *LD* to heren hym seyne.

<sup>8</sup> *C* halt hit so of disclaym. *LD* holdeþ (*D* halte) of zou disdeyne.

<sup>9</sup> *C* And say now, syre, what ys thy wyll ?

For y am yn purpose this to fulfyll.



- And hye þe swithe<sup>1</sup> and come agayn,  
 1740 I be noght glad til þou come þenne.  
 And loke þat þou noo tresour spele  
 To have som crafte me<sup>2</sup> to hele.  
 To have myn heele geve I wolde  
 More perry<sup>3</sup> and more golde,  
 1745 ge more<sup>4</sup> þan I can of telle  
 [So sore I smerte and foule smelle],<sup>5</sup>  
 I wolde fayn be holpen þerfore,<sup>6</sup> fo. 24b.  
 For me smerteth swithe sore.  
 And þerfore for þe love of me  
 1750 Hye the fast to þat citee."  
 þe steward dight hym as the hende,  
 And to Jerusalem he gan wende.  
 An aventure fell<sup>7</sup> faire and well  
 Aftur his dreem<sup>8</sup> every dell.  
 1755 For his in was taken fast by  
 Neghste þe temple of Kyng Davy.  
 The lorde of þat in Jacob hight;  
 He was a Jewe, but I the pligt  
 He was a prive Cristen man.  
 1760 Full fair he gret sire Velocian;  
 Jacob hym askede whennes he cam,

Velocian goes to  
Jerusalem,

and stays at an  
inn kept by Jacob,

a Christian,

<sup>1</sup> *C* fast with all pyne mayne.

*L* swiþe wiþ al þi mayne.

<sup>2</sup> *L* þat mighþ me hele.

<sup>3</sup> *LCD* perre.

<sup>4</sup> *L* And more tresore.

*C* ge much more þan I can telle.

<sup>5</sup> *From L.* *C* For to ben all holl both flesch and fell.

*D* So sore me smerte and ful of smelle.

<sup>6</sup> *LCD* omit ll. 1747-8.

<sup>7</sup> *L* So fel hym aventure. *D* Hym byfel an aventure.

*C* And the aventure bothe.

<sup>8</sup> *LD* sweven. *C* sweven com.

in whom he  
confides.

- And what he soght þere, and whom.<sup>1</sup>  
 " Jacob," quod sire Velocian,  
 " I am with sire Vaspasian ;  
 1765 Gascoigne and Galys [he] hath<sup>2</sup> in honde.  
 From hym I come into þis londe,  
 For he hath an evell stronge  
 þat hath holden hym ful longe.  
 He roght never what he gave  
 1770 Soo þat he myghte his hele have ;  
 And it was tolde both hym and me  
 þat oon was deed in þis citee,  
 A noble prophete, þat<sup>3</sup> hight Jesu,  
 Thurgh sire Pilates and [thurgh] ȝow,<sup>4</sup>  
 1775 þat he heelede all seke and soore  
 In þis contre everywhore ;  
 And now, if he were<sup>5</sup> unslayn,  
 My lorde wolde<sup>6</sup> of hym be fayn.  
 Now sire, I preye þe, seye me this,  
 1780 Where<sup>7</sup> anythyng be lefte of his,

<sup>1</sup> *C* has the following five lines instead of ll. 1762-4.

And seyde then " Syre, I com from Rome,  
 From syre Nero, that hath powere  
 Of mony a lond both there and here ;  
 And also, syre," quod sir Velosyan,  
 " I am with Vaspasian."

<sup>2</sup> *C* That Gascoyn and Galys hath.

*L* Galice and Gascoyne he hap.

*D* Gascoygne and Galys he hap.

<sup>3</sup> *D* Jhesus he higte.

<sup>4</sup> *LC* þorouȝ ȝou. *D* That thorouȝ Pilate to dethe was digte.

<sup>5</sup> *C* had ben.

<sup>6</sup> *C* of hym wold have byn fayn.

*L* of hym wolde be ful feyn.

<sup>7</sup> *C* Whether. *L* ȝif.

- And where<sup>1</sup> it is, and in whech stede,  
 And þou shalt have full riche mede."  
 þan spake Jacob, the gode man :      fō. 25.      Jacob promises  
 "ge be welcome, sire Velocian.      to help him,  
 1785 Ful wel I shalle counseille þe,  
 But loke þat<sup>2</sup> þou ne wrye me."  
 "Nay, hardelich, arst wolde I dye<sup>3</sup>  
 Er to any I shulde the wrye."  
 Jacob seide "Now I am glad.  
 1790 Hit is ful lange þat<sup>4</sup> I hit bad,  
 þat I shulde þat tyme heere  
 þat Jesus deth yvengede were;  
 And zet I hope shall come þat day,  
 þat ich þerof here wel may.  
 1795 zet hope I, thurgh þi lorde and þe,  
 þat I shall þat tyme see.  
 Sire, hereth now a<sup>5</sup> mervailous,  
 I telle, þat is amonges us:<sup>6</sup>  
 Sire, a fole walketh in þis toun  
 1800 Al day with children<sup>7</sup> up and doun.  
 He seith wel ofte on his game

and tells him that  
 a fool has foretold  
 the fall of  
 Jerusalem.

<sup>1</sup> *LC* what.

<sup>2</sup> *C* þat hit be rygt preve. *L* þou þat it conseil be.  
*D* þat þou nougt bewrye me.

<sup>3</sup> *C* "gis," quod Velosyan, "rathur wold I dye  
 þen I the to any mon wold wrye."  
*L* gus hardilich er wolde I deye  
 þan I to any man shulde þee wrye.

<sup>4</sup> *C* sethen.

<sup>5</sup> *L* a wonder mervailous. *D* a þing mervailous.  
*C* And herken now, sir, a thyng mervelous,  
 That is byfall among us.

<sup>6</sup> *D* That ofte it fallith amonge us.

<sup>7</sup> *C* Mony tyme with childers.

Jacob witnessed  
the death of  
Christ,

and his daughter  
was one of the  
Three Maries.

- pat þis toun shall goo to shame ;  
And þe more we dreden hym all,  
For as he seith wel ofte is<sup>1</sup> fall.  
1805 Sire, I wil þe tellen, as I can,  
How Jesu dyede, þat gode man,  
Als I sawe it with myn eyen,  
How þei deden hym to dyen.  
They bounden, beten hym as a theef  
1810 All a nyght in paynes greef,  
And on þe moru with oon voice  
þei nailede hym fast upon þe croys.  
He dyede, and roos þe thridde day  
Out of þe grave there<sup>2</sup> he lay.  
1815 Mary my doghter, I telle it þe,  
Was oon of the Maryes thre,  
þat to Jesus tounge went  
With buystes<sup>3</sup> full of oynement,  
To have alithede<sup>4</sup> his body with, fo. 25b.  
1820 þere he was soore in lyme and lith.<sup>5</sup>  
And if þi lorde bileve hym upon,  
I dar warant hym hool anoon ;  
And to his feith [if he]<sup>6</sup> wolde swere,  
Litell while shall his evell hym dere.  
1825 Trowe ge, sire, he wil soo doo ? ”

<sup>1</sup> *A* his fall. *L* is falle. *D* dothe bifalle.

*C* For of sum pat he sayd hit hath fall.

<sup>2</sup> *C* thereas.

<sup>3</sup> *C* boxis. *L* boistes. *D* boistons.

<sup>4</sup> *C* bawmed. *D* aleied.

<sup>5</sup> *C* Thereas he lay bothe lyme and lyth.

<sup>6</sup> *C* gif he.

*L* And he wolde to his feip hym swere.

*D* And to his feith he wolde do swere.

- "Nay," he seide, "I trowe not soo.<sup>1</sup>  
Ere he wolde be deed and [in] grave,  
But if he wist his heele to have.  
Soo þat he myght have heele sone  
1830 He roght nevere what<sup>2</sup> to doone."  
þan spake Jacob as a kynde man  
To þe steward, sire Velocian :  
"Sire," he seide, "I knowe a wife,  
A curteys lady of clene life ;  
1835 I hope she be my grete freende.  
I shall tomorue for hir sende,  
þat under hire and under me  
We shall doo soo counseill the,  
Soo þat þi nedes shull be spedde.  
1840 þe thar no more ben adredde."<sup>3</sup>  
And whan the steward þis herde  
With myche joye þat nyght he ferde.  
He seide to Jacob þoo anoon  
"Tomorwen þou most with me goon,  
1845 To leden me to sire Pilate.  
I hope we shull his pruyde abate.  
My lorde me hath to hym ysent  
To fecche from hym Neroes rent."  
"Sire," quod Jacob, "per ma fay  
1850 I graunte hit well tomorwn day."  
On morwn hym roos þe gode knyght,  
Armede prively and wel ydight ;

He offers to send  
for Veroyne.

Next day he takes  
Velocian to the  
synagogue,

<sup>1</sup> C "Nay sir," quod Velosyan, "I wot well he woll hit do.  
For he wold rather ben ded and done in grave.

<sup>2</sup> L He ne rough what men duden hym.

<sup>3</sup> C Thereof þu shalt not ben adred.

L And þan þar þee no more ben dred.

D Than darst þou no more ben adred.

He and Jacob, bothe two,  
 To þe synagoge gan goo,  
 1855 þat was by þat ilke dawē  
 The chirche of þe Jewes lawe. fo. 26.  
 Sire Pilate þei fonden þere,  
 þat stode his service for to here,  
 And all aboute<sup>1</sup> enviroūn  
 1860 Stode þe grettest of þe toun.  
 Jacob drowe hym out of þe weye  
 To heren hem bothe what þei gan seye.<sup>2</sup>  
 where Velocian  
 accosts Pilate,  
 Sire Velocian forth spronge  
 On his stede, styf and stronge,  
 1865 But doun wolde he noght alizte  
 Til he come to Pilate right.  
 "Sire," he seide, "wel þou<sup>3</sup> be !  
 My lorde þe greteth wel by me,  
 The Kynge of Galys, Vaspasian.  
 1870 He holdeth þe oon<sup>4</sup> of his man,  
 And askes wher<sup>5</sup> þou wilt ben aknowe  
 Of þe truage þou<sup>6</sup> shuldest owe.  
 All þe truage is byhynde  
 þat þou shuldest Vaspasian the Kynge.  
 1875 Under hym þou holdest þis citee,

claiming tribute  
 for Vespasian.

<sup>1</sup> *LC* abouten hym.

<sup>2</sup> *C* To heren what they wolden sey.

<sup>3</sup> *LC* þee.

<sup>4</sup> *L* as for his man. *D* for his ligeman.

*C* And seyth thu owest to ben his man.

<sup>5</sup> *C* whether. *L* omits ll. 1871-2 here, but inserts them below after l. 1894.

<sup>6</sup> *C* þat þu dost hym owe.

*D* thou doste hym owe.

*LCD* omit ll. 1873-4.

- I understande, þi lorde is he.  
 All þe truage is byhynde  
 Of his tyme, all soo we fynde.  
 In<sup>1</sup> þat wil ben a greet raunsoun,  
 1880 þat shulde falle<sup>2</sup> of such a toun.  
 And þerfore gladlich wyte I wolde  
 Why þou hast his right withholde.  
 I rede, if þou wilt ben his freende,  
 By me þe truage þat þou seende.  
 1885 But he it have, he wil it fatte ;<sup>3</sup>  
 Thou ny noon oþur shall hym lette.  
 Have doon, and unsware me anoon,  
 For hoomwardes agayne most I goon."  
 "What," quod Pilate, "is Nero deed ?  
 1890 How longe hath he<sup>4</sup> hade þe lordehede ? "  
 "Sire [he is]<sup>5</sup> bycome his lieutenant,  
 And þat I dar þe wel warant ;  
 And if þou wilt noght leve me,  
 zet somtyme þou shalt hym see."<sup>6</sup>  
 1895 "Perfoy,"<sup>7</sup> quod Pilate, "þou seist amys.  
 And hit were soo, I had wist er þis."  
 Thus seide Velocian the<sup>8</sup> while  
 Sire Pilate for to bigyle,

Pilate questions  
 his authority,

fo. 26b.

<sup>1</sup> LCD And.

<sup>2</sup> L come.

<sup>3</sup> LCD fette.

<sup>4</sup> C Vaspasyan þat lordshyp hedde.

<sup>5</sup> C Syre, quod Velosyan, he is.

LD Sip he is.

<sup>6</sup> L here inserts two lines (cf. ll. 1871-2):

And asken gif þou wilt ben aknowe

Of þe trowage þou shuldest hym owe.

<sup>7</sup> LD Mafay. C Sey felow.

<sup>8</sup> L þarwhile. D there þat while. C for a wyle.

- That he ne sholde another throwe  
 1900 Faillen of his visage to knowe.  
 I byhete gou, he went þis viage  
 To knowen Pilates visage ;  
 He forzat hym never a dell,  
 Soo he toke his merk full well.  
 1905 Pilate starede, as he were wode,  
 Upon Velocian, there<sup>1</sup> he stooode.  
 and is about to kill him, "What?" he seide, "have I<sup>2</sup> noo men?  
 þis knyght is comen me to sleen.  
 Helpeth me, þat I vengede were  
 1910 Of þe<sup>3</sup> thief þat hoveth here."  
 þan spake a knyght hight Barabas,  
 That out of prisone deliverede was  
 That ilke tyme þat Jesus dyede.  
 Forth he sterte and loude criede:  
 1915 "Sire," he seide, "þis knyght is one.<sup>4</sup>  
 Hit were shame to us echone  
 To doon hym any vilenye.  
 I bihete þe, he nys noon aspye.  
 He semes to ben a doghty knyght,  
 1920 For he seith his erande aryght.  
 But sire, be þou of hardy chere!  
 For thou art moost maister heere.  
 [Vaspasyan drede þou noþing,  
 For we shullen make þee oure kyng.]<sup>5</sup>  
 1925 And if he come the oght to lete

but Barabbas  
 intervenes.

<sup>1</sup> *C* thereas.

<sup>2</sup> *LCD* have I. *A* I have.

<sup>3</sup> *LCD* þis.

<sup>4</sup> *C* but one.

<sup>5</sup> *From LCD.*



- I hope he shall ful wel be mete;  
 And er þat he have of us maistrye  
 He shall hymself wel dere abyē.  
 [And lete we now þis gode man go,  
 1930 And grete hym wel and seie hym so."¹]  
 Velocian grette hym² þat þere stode,  
 And out he spronge as he were wode; fo. 27.  
 Unto his inne he come full ryght,  
 And of his stede adoun he lyghte.  
 1935 Tho Jacob segh hym lighte adoun  
 He come to hym, as was resoun,  
 And seyde "Sire, welcome hiderward!"  
 "ȝo, Jacob freende,³ I am ascaped hard;  
 But nowē I wot þat I hym knowe,  
 1940 Well I holde bysot⁴ þis throwe.  
 Whan tyme cometh sewen⁵ I can  
 To knowen hym from anopur man."  
 "Sire," seide Jacob, "I have seen  
 How ȝe have agrevede ben.  
 1945 And Jhesu ne lete me never dye  
 Er þat I may seen hym dere abyē!⁶  
 Sire, be now glad, I preye þe,  
 And welcome be þou to me!  
 Comforte þe, and drede þe noght!  
 1950 þat I þe hight I have þe broght.

Velocian with-  
 draws to the inn.

¹ *From LCD.*

² *L alle. CD hem.*

³ *L he seide I am passed hard.*

*C he seyde I am scapyd of harde.*

⁴ *LC bisett. D My journe is wel beset þat hider I drowe.*

⁵ *C tellen. D shewen. L I hope.*

⁶ *L þis despijt er he abyē.*

*D For this dispit that he ne abyē.*

Jacob introduces  
Veroyne.

Sire, take dame Veroigne here ;  
She oweth well to be þi<sup>1</sup> dere,  
For she wyl shew þe every dell  
How þi lorde shall have his heele.  
1955 Pilate hateth hir and me,  
For we have longe freendes be.  
Whan she is grevede she cometh me to,  
And<sup>2</sup> I wende to hir alsoo,  
For we ben cristenede pryvely.  
1960 And upon us he setteth grete spy,  
For soo he weneth witterly  
To doon us grete vileny."

Velocian asks her  
to go with him  
and cure  
Vespasian.

þan they eten and made hem gladde.  
Velocian grete joy made,  
1965 For he hath þis womman founde.  
þus þei soupede in þat stounde ;  
After he shewede hir al his caas, fo. 27b.  
Of his lorde al how hit was,  
And seyde "Jacob, I prey hit the  
1970 þat þis lavedy goo with me  
Unto my lorde, seeke and sore,  
And she shall have grete tresore."  
"Sire," seide Jacob tho,  
"I prey hir þat she with þe goo.  
1975 I hope ge wil hir savely lede,  
And alsoo zelden hir wel hir mede."  
þan seide Velocian hym to  
"All þat she wyl I wyl alsoo.  
Dame," he seide, "I prey þe  
1980 þat þou wilt graunte to goo with me,

<sup>1</sup> *LC* þee. *D* zow.

<sup>2</sup> *D* And ofte. *C* And when y am grevyd I goo to heore allso.

- And saye me alsoo som dele  
 How my lorde may have his heele."  
 "Sire," she seide, "ne drede þe noght,  
 þerto shall it wel be broght,  
 1985 Als fer forthe as we coon,  
 If he<sup>1</sup> wil bileve in Goddes Sone ;  
 Als Jhesu Crist helede me,  
 Soo shall I nowe shewe the.<sup>2</sup>  
 ¶ I dwellede fer byside þe see  
 1990 In þe lande of Galile.  
 With þe flux I was smyten,<sup>3</sup>  
 As Jacob and oþer wel it wyten.<sup>4</sup>  
 Jhesu Crist I lovede and dredde,  
 And þerfore my hele I hadde.  
 1995 The evell astynt<sup>5</sup> evere, me thoght.  
 To speke with Jesu hider y soght.  
 Whan I was to towne icome  
 þan had þe Jewes hym ynome ;  
 Whan I hit herde, it<sup>6</sup> was me looth.  
 2000 Anoon I toke a pece of cloth ;  
 Toward a peyntour I gan<sup>7</sup> goon,  
 To peynte his ymage<sup>8</sup> þerupon,  
 That I mighte every day hit seen,

She undertakes to  
 cure him if he will  
 believe in Christ.

She tells how  
 Christ cured her  
 of a flux ;

fo. 28.

<sup>1</sup> *BCLD* he. *A* 3e.

<sup>2</sup> *D* As I wele shewen unto the.  
*L omits ll.* 1988-9.

<sup>3</sup> *B* þow sougte.

<sup>4</sup> *B* Jacob, þou wost þat I lye nougt.  
*B omits ll.* 1993-4.

<sup>5</sup> *B* last longe. *C* had last full long.  
*L* lasted longe. *D* it laste wel longe.

<sup>6</sup> *C* then was I full wroth.

<sup>7</sup> *L* þough to gon. *C* dede me to gon.

<sup>8</sup> *BD* visage.

how she met Him  
bearing the cross,

And ever in my mynde to been ;  
 2005 For I was, my sire, wonder woo<sup>1</sup>  
 Whan I had my Lorde forgoo.  
 And als I toward þe peyntour come,  
 I met my Lorde, toward þe<sup>2</sup> dome  
 Upon his shulder berand<sup>3</sup> þe crois.  
 2010 I cryede to hym with loude vois  
 ‘Me reweth, Jesu, for þi pyne,  
 [And] þat<sup>4</sup> I shall þe soo sone tyne.  
 I had grete nede to speke with þe.  
 Swete Lorde, loke ones on me,  
 2015 For I have lovede þe herebifore,  
 Forthy I triste<sup>5</sup> on þe the more.’  
 A litell biside went Marye,  
 And herde me so lowde crye ;  
 Anoon þe clooth from me she kyppte,  
 2020 [And]<sup>6</sup> þerwith Jesus visage wipte,<sup>7</sup>  
 Soo harde swetande<sup>8</sup> þan was he  
 For the burthen of þe tree.

how Mary wiped  
His face with her  
cloth,

<sup>1</sup> *B* For I wiste I had him forgo,  
 Therfore in herte me was wo.  
*C* But when y wist y had forgo,  
 Then was my hert full wondur woo.  
*L* For I wist I had hym forgoo,  
 And þan was me, sir, wonder woo.  
*D* Whan I wist I had hym forgoo  
 Sir, þan was me wonder woo.  
<sup>2</sup> *CD* hys.  
<sup>3</sup> *AL* berand. *BCD* beringe.  
<sup>4</sup> *BCDL* And þat.  
<sup>5</sup> *B* trust. *C* trusten. *L* trost.  
<sup>6</sup> *BCDL* And.  
<sup>7</sup> *A* was wipte. *B* sche wepte. *C* she wypt.  
<sup>8</sup> *AL* swetande. *BCD* swetyng.

I sewede aftur, also he zede,  
 And handlede a litell of his wede ; <sup>1</sup>  
 2025 I knelede wepand, <sup>2</sup> and kyste his fete.  
 He blessed me and þere me lete. <sup>3</sup>  
 Mary bekenede me, soo <sup>4</sup> gode,  
 Als she went under þe rode ;  
 My cloth me <sup>5</sup> toke, and I hit kyste.  
 2030 Anoon I felde me hool and <sup>6</sup> tryste  
 And in my cloth, þurgh his grace,  
 Lefte þe ymage <sup>7</sup> of his face.  
 In my cooffre I have hit sperede,  
 And sithen I have þe better ferede ;  
 2035 And every day I knele þerto,  
 As I was wonte to Jesu doo.  
 The more certeyn <sup>8</sup> þat I hit see,  
 Muche the better fele I me. fo. 28b.  
 And ay sithen dwellede I thus here,  
 2040 þat hoom agayn wolde I not stere.  
 Nevertheles, sire, I the telle,  
 Here might <sup>9</sup> I not longe dwelle,  
 For Pilate is my stronge foo ;  
 þerfore me is lever with þe to goo.  
 2045 To fecche þat ymage <sup>10</sup> I wil goon,

and returned it to  
 her with His  
 portrait imprinted  
 on it.

<sup>1</sup> *C* And hopyd of hym to have goode mede.

<sup>2</sup> *LBC* and wepte. *D* wepinge.

<sup>3</sup> *C* And he blessyd me full fayre and swete.

<sup>4</sup> *BD* þat is so goode.

<sup>5</sup> *LBC* she me.

<sup>6</sup> *C* in trust.

<sup>7</sup> *LBD* semblaunt. *C* semeland.

<sup>8</sup> *LB CD* And evere þe more.

<sup>9</sup> *LB CD* may.

<sup>10</sup> *LBD* semblaunt. *C* cloth.

Velocian vows  
vengeance on  
Pilate.

- I shall me hast<sup>1</sup> and come anoon."
- Velocian was swithe glad  
þat he hath sped of þat he bad.
- "Jacob," he seide, "here þou me,  
2050 A tithyng<sup>2</sup> I wyl telle þe.  
¶ If I live, Pilate shall aby<sup>3</sup>  
For þat he wolde do<sup>4</sup> me so dye.  
If my lorde be hool and fere  
Hederward he<sup>5</sup> shall hym stere,  
2055 And on Pilate he shall be wroken  
For the wordes þat he hath spoken.  
Wel may he be a shrewe agaynes us,  
þat gylteles slogh swete Jesus.  
Hoolde þe covert til þou it see ;  
2060 I bihote þe wel, it shall soo be."  
"ge, sire," quod Jacob, "Criste graunte I may  
Abide to seen þat ilke day,  
And alsoo sende hym heele sone,  
þat þe viage myghte be done !"  
2065 "Lorde," seide sire Velocian,  
"Jacob, knowest þou any man,  
þat is on live in þis toun,  
That were<sup>6</sup> at Cristes passioun ?"  
"ge, sire," quod Jacob, "forsothe I wys  
2070 Many of hem on live is ;  
I may hem seen every day

He asks Jacob  
for witnesses of  
Christ's passion.

<sup>1</sup> *BC* digt. *L* dixtten.

<sup>2</sup> *L* Oo tidyng. *D* A goode tidyng. *C* Of a thyng that.

<sup>3</sup> *B* abeyen.

<sup>4</sup> *B* me have sleyen. *D* do me to dye.

*L* have don me dye. *C* han don me to dye.

<sup>5</sup> *L* I. *D* He shal come hedirwarde ȝit to ȝeere.

<sup>6</sup> *LCD* was.

- Goo tofore me in the way.  
 If ge will, I shall for hem sende,  
 And þei wil seye zou woorde and ende.  
 2075 Her dede<sup>1</sup> nyl þei nothyng hyde, fo. 29.  
 But make þerof gelpe<sup>2</sup> and pruyde ;  
 To speke þerof þei be<sup>3</sup> wel glad,  
 And þerof be þei nevere sad."<sup>4</sup>  
 And þan to Jacob seide Velocian  
 2080 "My leve freend, for hem sende þan.  
 I prey þe, sire, þat I had herd  
 With Jesu Crist how þei ferd."  
 "Sire," quod Jacob, "þis graunte I the.  
 Ful sone, sire, þou shalt hem see."  
 2085 He sent prively for hem alle,  
 And sone þei comen to his halle.  
 He<sup>5</sup> welcomede hem<sup>6</sup> and dede hem<sup>6</sup> glade  
 And greet semblant unto hem<sup>6</sup> made.  
 "Lordynges, welcome mot ge be  
 2090 Here until my gest and me !  
 This is my freende, he wolde fayn lere  
 How Jesu Crist<sup>7</sup> dyede here ;  
 þat were to hym grete joye and game  
 That myghte here telle<sup>8</sup> of his shame."<sup>9</sup>

Jacob invites  
 them to the inn.

<sup>1</sup> *B* Of here dede.

<sup>2</sup> *B* bost and pryde. *C* and gelpen gret pryde.

<sup>3</sup> *B* ben glad and meri.

<sup>4</sup> *B* That þei þerof ben never weri.

*C* For they were never git thereof adrade.

<sup>5</sup> *A* And. *BLD* He. *C* And Jacob.

<sup>6</sup> *LBCD* hem. *A* hym.

<sup>7</sup> *LCD* þe prophete.

<sup>8</sup> *C* Too here tell mykell. *B* That he mygt here telle.

*LD* He (*D* And he) mixth here tellen.

<sup>9</sup> *D* name.

They boast of  
their share.

- 2095 Anoon þei sette hem doun and logh,  
And þerwith were þei glad inogh.  
"Sire," seide two, "we hym bounde  
To a peler<sup>1</sup> of marbell rounde.  
þere we hym beten and [sore]<sup>2</sup> hyrte  
2100 With longe scourges and<sup>3</sup> with smerte,  
Tyl þat he fomed<sup>4</sup> all on blode ;  
And sithen we dede<sup>5</sup> hym on þe rode."  
Forth sterten þan oþur two :  
"Wilt þou heer what we have doo ?  
2105 We blent and buffet<sup>6</sup> hym all nyght,  
get reweth it us he had soo light.  
Biforn Pilate we herd hym telle  
þat he myght oure temple felle,  
And make it rise<sup>7</sup> on the thrid day ;  
2110 Amonges us we seiden 'Nay.'  
For why<sup>8</sup> we shewde Pilate þis pleynt ;  
Amonges þe Jewes he was ataynt."  
He was þus holden<sup>9</sup> by oon and oon, fo. 29b.  
Til þat þei had knowlechede everychon  
2115 All þe peynes þat þei dede hym<sup>10</sup>

<sup>1</sup> *LBD* piler. *C* piler.

<sup>2</sup> *L* sore hyrte. *C* sore hym hert. *D* greuously hyrte.  
*B* him herte.

<sup>3</sup> *LBCD* felle and smerte.

<sup>4</sup> *B* ran.

<sup>5</sup> *B* nailed.

<sup>6</sup> *LD* buffeted. *B* bete.

<sup>7</sup> *B* And arere it. *LC* And raisen it.  
*D* And areisen it.

<sup>8</sup> *B* Therefore. *CD* Wherefore.

<sup>9</sup> *LBCD* And þus þai tolden. *LBC* omit by.

<sup>10</sup> *B* omits ll. 2115-6.



- At all tymes<sup>1</sup> in every lyme.  
 Ever sat þe steward to byholde,  
 Til all was seide þat þei wolde.  
 “Lordynges,” [he seide]<sup>2</sup> “bothe grete and smale, Velocian thanks  
 2120 I thanke gou of þis faire tale them.  
 þat ze have tolde me of þis man.  
 I shall rehersen hit, if I can,  
 In another stede, all hou hit was,  
 Where men desiren to here þis cas.”  
 2125 Than were þei [alle]<sup>3</sup> swithe glade  
 þat þe gode man suche joye made ;  
 For þei wende wel to have ydoo.<sup>4</sup>  
 Mikell myrthe þei made<sup>5</sup> hym to ;  
 But<sup>6</sup> I hope þat suche<sup>7</sup> game  
 2130 Turnede hem sithen unto shame.  
 þei token her leve and went her wey ;  
 He thankede hem of her faire play.  
 “Now,” seyde sire Velocian,  
 “Jacob, zet if þat I can,  
 2135 And<sup>8</sup> þou live and here dwelle,  
 Of þis thyng þou shalt here telle.

<sup>1</sup> *L* At one tyme.

<sup>2</sup> *LBCD* he seide.

<sup>3</sup> *B* þei alle. *L* And þan weren þai.

*C* And then were this traytourys full glad.

<sup>4</sup> *In C, ll. 2127-2130 are:—*

For they wenden that they well had doo  
 Of the mykell bost þat they maden tho.  
 But git forsoth all that game  
 Turned hem to mykell shame.

<sup>5</sup> *LBD* maden poo.

<sup>6</sup> *A* Bothe. *BDL* But.

<sup>7</sup> *L* mychel. *BD* ilke.

<sup>8</sup> *C* Yf that.

He and Veroyne  
depart to  
Gascoigne.

- Grete wondres<sup>1</sup> shall fall and be  
Amonges þe poeple in þis citee.  
For hit was never in noo stede,  
2140 In all þe stories þat men rede,  
þat wrech<sup>2</sup> ne cam of mannes deed.  
Soo wil falle of þis, I<sup>3</sup> drede."  
"ge," quod Jacob, "Crist graunte hit ay  
þat I may seen þat ilke day !  
2145 A freende of þe I hope to have."  
"Per fay, Jacob, I shal þe save  
Whan tyme cometh þou art in nede ;  
þan ogh men frendshyp to shewe in dede."<sup>4</sup>  
Forth anoon dame Veroyne cam.  
2150 þei token her leve and forth þei nam ;  
Hem<sup>5</sup> lyst not stynte withouten<sup>6</sup> oon soine fo. 30.  
Til þat þei comen to Gascoigne.  
Velocian was of hir gelous,  
And bad hir hoom<sup>7</sup> unto his hous,  
2155 þere<sup>8</sup> he hopede to esen her best,  
Aftur her travaill to<sup>9</sup> have gode rest.  
He wente hym als swythe<sup>10</sup> þan  
Unto his lorde Vaspasian :

<sup>1</sup> *B* vengeaunce.

<sup>2</sup> *C* wrath.

<sup>3</sup> *C* withouten drede. *L* in þis stede.

<sup>4</sup> *B* Than wol I þee of frendshyp hede.

*C* I shall the frendshyp preve in dede.

<sup>5</sup> *A* Hym. *LBD* hem. *C* They nold not stynte.

<sup>6</sup> *L* wipouten assoyne. *B* in no towne. *C* by none essoigne.

*D* withoute ensoigne.

<sup>7</sup> *BL* That he hure hadde (*L* ledde).

*C* Tyll he had brought heore. *D* And ladde hir home.

<sup>8</sup> *LBCD* For þere.

<sup>9</sup> *LB* hire to rest. *C* to make heore rest.

<sup>10</sup> *BC* blyve.

- “Sire,” he seide, “be nogt adred ;  
 2160 For well, I hope, þi nedes be sped.  
 Have now gladnes in þin hert,  
 Forgete þi penance of sorwe smert.<sup>1</sup>  
 A womman I have broght þe of þe best ;  
 She is at myn hous to rest.  
 2165 þi bote she hath broght, I understande,  
 From Crist, þat saveth mankynde<sup>2</sup> in lande.  
 Alsoo I spake with sire Pilate,  
 Soo þat I knowe hym by his state ;  
 From hym I skapede, I am ful fayn,  
 2170 For I had almoost be slayn.  
 Sire, all þis is sooth verrement  
 þat I tolde þe, er þat I went ;  
 Of Cristes deth I have soght  
 Of hem þat þe dede wroght,  
 2175 Byfore Jacob, my gode freende,  
 In myn in er I wolde wende.”<sup>3</sup>  
 And þus he<sup>4</sup> tolde hym<sup>5</sup> in rowe  
 Of all þat he<sup>6</sup> had herd and sawe.  
 Thoo þe Kynge<sup>7</sup> is arme out caste,  
 2180 And byclippe<sup>8</sup> Velocian faste,  
 And kyste hym ofte, mouth to mouth,<sup>9</sup>

Velocian makes  
 his report to  
 Vespasian.

Vespasian thanks  
 him,

<sup>1</sup> *C* And forgete thu all thy sore smerte.

*LB* And forgate boþe (*B* also) sorow and smerte.

<sup>2</sup> *LB* alle. *C* all thyng.

<sup>3</sup> *B* Whan þat he aftur hem sende.

<sup>4</sup> *BC* þei.

<sup>5</sup> *B* on a rowe. *C* all a row. *L* hym forþ arawe. *D* hym arowe.

<sup>6</sup> *B* þer was ysowe. *C* they hed herd and know.

<sup>7</sup> *C* Emperoure.

<sup>8</sup> *B* clipt. *C* callyd to. *L* embraced.

<sup>9</sup> *C* And speken togedur, mouth with mouth.

and vows devotion  
to Christ

and vengeance on  
His murderers.

- And michell þanke he hym couth.<sup>1</sup>  
 “ þese woordes þat þou hast me broght,  
 They steren myn hert and my thocht.<sup>2</sup>  
 2185 þese<sup>3</sup> wonder wordes herebiforn  
 Ne herde I nevere, sithen I was born.  
 Wheþer I live or dye,<sup>4</sup> I most prove  
 Somtyme þat prophete for to love,  
 That I to hym þus am cast ;<sup>5</sup> fo. 30b.  
 2190 A lorde he bysemeth ful studefast,  
 Sithen he doth all dedes at wille  
 And þat hym likes to fulfyllen.  
 By this hit semede,<sup>6</sup> Velocian,  
 þat he was pereles, þat eche<sup>7</sup> man.  
 2195 Thy wordes I have in recorde,  
 þat if I be hool þurgh þat lorde  
 I shall bringen hem to confusioun,  
 þo þat deden hym þat passioun.”  
 “ Sire,” quod Velocian, “ have noo care,  
 2200 For I am siker þou shalt wel fare ;  
 And þat, I hope, shall be tomorwe  
 þou<sup>8</sup> shalt be quyt of all þi sorwe.”

<sup>1</sup> C “ Now mykell thank,” he seyð, “ I the couth.”

<sup>2</sup> B Stereþ me muchel in my þougt.

<sup>3</sup> BLD Suche.

<sup>4</sup> B Lyve I or deie. C And leve y, dye y. LD Lyve I, dye I

<sup>5</sup> C That þus sone on hym myn hert is cast.

L transposes ll. 2189-90.

In B, ll. 2189-90 are :

That I þus sone am ycast

To þat lorde þat is stedfast.

<sup>6</sup> BCL semeþ.

<sup>7</sup> L ilche. C ylke. D iche.

B That he is a wel perillous man.

<sup>8</sup> D omits l. 2202.

- þe morwe cam, þe day spronge ;  
Vaspasian hym thoght wel longe.  
2205 To croune his sone þei<sup>1</sup> were aboute,  
For of his lif he<sup>2</sup> was in doute.  
Of all landes þat<sup>3</sup> wern þe beste  
þat<sup>4</sup> comen to þat Kynges fest.  
To Titus all he<sup>5</sup> dede hem swere  
2210 þat þei shulde feaute to hym bere.  
þat day þere men myght ysee  
Of myrthe<sup>6</sup> and game grete plente.  
þere was ynogh of all þynge,  
As fell to coronement of a kyng.  
2215 Now a stounde<sup>7</sup> I most dwelle,  
And of dame Veroyne forth to telle.  
In her in she stode, and say  
How seynt Clement cam by the way,  
þat in þat tyme was Pope in<sup>8</sup> Rome,  
2220 And his clerkes with hym come.  
And by his beryng þan þoght she  
An holy man<sup>9</sup> þan he myght be ;  
For wise men drawen to þe wise,  
And foles to þe foles gyse.<sup>10</sup>  
2225 She praide hym in pees and gryth

Next day  
Vespasian has  
Titus crowned.

Veroyne sees  
St. Clement,  
Pope of Rome,

<sup>1</sup> *C* he was.

<sup>2</sup> *BL* þei were.

<sup>3</sup> *B* þer were þe beste. *L* þoo þat weren best.  
*C* that were there nest.

<sup>4</sup> *C* They. *D* To. *L* þere weren at þe kynges fest.

<sup>5</sup> *BCL* þei.

<sup>6</sup> *B* Feste. *C* Revell. *L* At þat fest grete plente.

<sup>7</sup> *C* whyle.

<sup>8</sup> *BCLD* of.

<sup>9</sup> *BLD* man. *C* mon. *A* men.

<sup>10</sup> *B* lise.

who tells her that  
he came to Rome  
with Peter and  
Paul,

whom Nero killed,

- He wolde come and speke hir with.  
He cam, and sat doun by hir stille, fo. 31.  
And asked what þat was hir wille.  
“Sire,” she seide, “I prey hit þe,  
2230 A Cristen man if þat þou be,  
Now say me if þou be or noon?”  
“ȝys, dame,” he seide, “I am oon,  
Such as I am witerly.  
Seint Petres disciple was I.  
2235 I servede<sup>1</sup> hym til<sup>2</sup> he cam to Rome,  
And þere he soffred hard dome.  
From Jerusalem we<sup>3</sup> cam theder,  
I and Poule bothe togedre ;  
And Nero was Emperour þan,  
2240 And ȝet liveth, þat cursede man.  
He slogh bothe upon a day.<sup>4</sup>  
þus þerfore I dwell alwey,<sup>5</sup>  
To seen ȝet if God wolde<sup>6</sup> sende  
þat þe folke wolde hem amende.<sup>7</sup>  
2245 Full longe I have preiede soo.  
God graunte þat it come þerto !

<sup>1</sup> *B* sowede. *LCD* sewed.

<sup>2</sup> *BC* dame, to Rome. *L* into Rome.

<sup>3</sup> *BCL* I come with him.

<sup>4</sup> *D* has here two additional lines :

Petir and Poule, the sothe to say,  
Sithen I was exiled of þat contre.

<sup>5</sup> *B* And sithe I dwellid þer ay.

*C* And sethen have y dwelled here ay.

*L* And sippe I have stille duelled ay.

*D* And thus I dwelle here in privete.

<sup>6</sup> *C* eny grace wold sende.

<sup>7</sup> *C* To Nero and to his folk for to amende.

- Forþi<sup>1</sup> from Rome hider I flay,  
And soo I holde me here alwey.  
If Nero might<sup>2</sup> sone dye,  
2250 Or comen out of his heresy, e,  
þat were for us now tiþinges gode,  
For Vaspasian is negheste of blode.  
And ȝet may it falle as I seye,  
For God is ay þere thre or tweye  
2255 Ben gaderet to speken in his name  
And in his worshep for soules<sup>3</sup> frame."  
"ȝe, sire," seide dame Veroyne,<sup>4</sup>  
"As God wil, soo be it doone !"<sup>5</sup>  
Sire," she seide, "now am I glad,  
2260 I have founden þat I bad ;  
Glad am I þis ilke stounde  
þat I have þe here yfounde.  
For Petre and Poule both y knewe,  
þat wenten with my Lorde Jesu  
2265 All þurgh þe<sup>6</sup> lande of Judee ;      fo. 31b.  
þere I knewe hem and þei me.  
Forthy, sire, I prey now the  
þat þou wilt my freende be."  
Anoon she tolde hym al the cas  
2270 Why and wherfore<sup>7</sup> she comen was.  
"Dame," he seide, "I wil þe kythe,

and that he fled  
thence to await  
Nero's death.

Veroyne asks for  
his friendship.

<sup>1</sup> *B* Therefore.    *C* And for drede thus.

<sup>2</sup> *C* In hope that Nero wull.

<sup>3</sup> *B* saule fame.    *D* soule frame.

*C* In his wurship and leuen fowle shame.

<sup>4</sup> *B* adds him to.

<sup>5</sup> *B* ydo.

<sup>6</sup> *A* le.

<sup>7</sup> *LC* Hou and whi.    *B* Wherefore þat.

He is glad of her  
coming,

Of þi comyng<sup>1</sup> I am ful blithe.  
I hope thurgh Goddes helpe and þin  
We shul ascapen all our pyne.  
2275 Noo Cristen man ne<sup>2</sup> dar hym shewen,  
But if he wil ben al to-hewen.  
Wherefore wil we ful prively  
Speken of God, bothe þou and I."  
"Sire," she seide, "for þi lore  
2280 I wil be with þe evermore,  
To dwellen in thy companye  
Til my Lorde wil<sup>3</sup> þat I dye."  
And þus<sup>4</sup> þei speken of holy wryt,  
As þei in company togeder sitte,  
2285 þat of grete while wel litell hem thocht  
From<sup>5</sup> þat þei were togedere broght.  
þan Vaspasian in his palace  
Waitede aftur hir in<sup>6</sup> all waies ;  
Noo wonder þogh hym þoghte longe,  
2290 His evell agrevede hym so stronge.  
He clepede Velocian anoon :  
"Whan shalt þou goo for dame Veroyne?"<sup>7</sup>  
þe steward he goth hoom als swithe  
Aftur hir<sup>8</sup> with hert blithe.

and holds long  
converse with her.

Vespasian grows  
impatient,

and sends  
Velocian for her ;

<sup>1</sup> *A* conyng.

<sup>2</sup> *L* now.

<sup>3</sup> *A* whil.

<sup>4</sup> *C* then.

<sup>5</sup> *C* From the tyme. *D* Fro tyme.

<sup>6</sup> *BCDL* omit in.

<sup>7</sup> *B* And bad him haste for þat womman.

*D* has two additional lines :

Sir, riȝt sone, and that anoon,

I shal for that lady goon.

<sup>8</sup> *C* To fechen heore.



- 2295 " Dame," he seide, " þou and þi fere,<sup>1</sup>  
 Well be ge bothe ifounden here !  
 Now, dame, þou most goo with me,  
 For my lorde hath sende for the."  
 " Gladly," quod she, " if þat my freende  
 2300 Wil with me to courte wende.  
 For he hath power by nyght and day  
 To doon an[d] seye þat I ne may,  
 And if we [may]<sup>2</sup> hym with us lede  
 I hope þe better we shull spede."  
 2305 " Sire," seide Velocian thoo,  
 " I pray þe þat þou wilt with us goo."  
 Thei risen and wenten as swithe þan  
 Til þei come to Vaspasian.<sup>3</sup>  
 On knees ychoon þei hem sette,  
 2310 With mikell honour þei hym grette.  
 " See,<sup>4</sup> sire," seyde Velocian,  
 " Heere I bryng the þis womman  
 þat I bihight<sup>5</sup> þe, þi bote to bringe.  
 Worshep now hir in alle thyng;  
 2315 Alsoo þis clerc with hir here,  
 þat can the bothe wisse and lere;  
 For dame Veroyne here seith  
 But if þou knowe<sup>6</sup> wel þe faith  
 þou shalt never be hool aryght  
 2320 þe whilest þou livest, day ny nyght.

fo. 32.

she and Clement  
 come to him.

<sup>1</sup> *D omits ll. 2295-6.*

<sup>2</sup> *B mowe.*

<sup>3</sup> *BL To (L Biforne) þe Kynge sire Vaspasian.*  
*C Even byfore syre Vaspasian.*

<sup>4</sup> *LCD Loo.*

<sup>5</sup> *BLCD higt.*

<sup>6</sup> *L conne þe righth feip.*

get is wol better to lere<sup>1</sup> her lawe  
 þan with þis evell to ben yslawe."  
 Sire Vaspasian for<sup>2</sup> the more socour  
 Welcomed hem with honour :

2325 " Dame, welcome mot þou be !  
 And sire clerc, I prey now the  
 þe right faith þat þou me kenne  
 Here afor alle þese menne."  
 Seint Clement was þoo ful glad

2330 Anoon to doon þat he bad.  
 Pees anoon he made to be  
 þurgh all þat grete assemble.

Clement expounds  
 the Christian faith:

" Lordynges," he seide, " I wil gou pray,  
 Listeneth now þat I shall say.

2335 In awe hath ben al to longe  
 Cristendom al<sup>3</sup> with wronge,  
 And God wil now<sup>4</sup> þat it sprede  
 Amonges hem þat hym loveth and drede.

how God made  
 three habitations,

My Lorde God, of whom I spelle,  
 2340 He made heven, erthe and helle ;  
 And all þat ever is hem withinne fo. 32b.  
 At hym bygan, at hym shall blynne.  
 þis is the admissioun<sup>5</sup>

<sup>1</sup> *BCLD* lerne.

<sup>2</sup> *C* for hope and socoure. *LB* for socoure.

<sup>3</sup> *L* wiþ mychel wronge.

<sup>4</sup> *C* ever that hit well spede. *LD* nougt þat it sprede.

*In B, ll. 2337-8 are transposed :*

Amonge hem þat him love and drede

God wol helpe hem ever and spede.

<sup>5</sup> *LD* divisioun.

*B* Thise ben þe dyvysiouns.

*C* And eken there ys a maner dyvysyon.

2345 Heven he made with joy and blys, Heaven,  
 þat ever shall laste withouten mys;  
 þere aungeles and mannes soules wone<sup>1</sup>  
 Evermore with Goddes sone.  
 The erthe he made to mannes swynk, Earth,  
 2350 To husband hem with<sup>2</sup> mete and drynk.  
 Five wittes [he] hath<sup>3</sup> man [ʒ]even<sup>4</sup>  
 To kepen hem with, wyles þei lyven :  
 With eeres to heeren, with eyen to seen  
 All þinges þat about us ben,  
 2355 With nose to smellen swete from<sup>5</sup> sour  
 (þat is to us a grete honour),  
 With mouth to chesen drynk and mete,  
 Which is to take, which is to lete ;  
 And zet he gaf us felyng alsoo,  
 2360 With handes to handlen, with fete to goo.  
 And noon of all þese, soo we rede,  
 Ne may stande<sup>6</sup> in oþur<sup>7</sup> stede.  
 If a man with þese wil<sup>8</sup> hym lede,  
 Heven blisse he hath<sup>9</sup> to mede ;  
 2365 And if he doth evell, as I ʒou telle,

**B** Hevene blysse schal ben here mede.

and Hell ;

how man sinned,

- Withouten ende he gooth to helle.  
 þat is þe thridde habitacioun,  
 For wickede synfull man a prison.  
 And þider went þe first man,  
 2370 For he firste<sup>1</sup> synne bygan ;  
 And þere he and his kynde ley,  
 And shulde han doon to domesday,  
 But God of us þan toke pitee,  
 And for to save us þan þoght he.  
 2375 Wher<sup>2</sup> mannes synne were<sup>3</sup> soo grete  
 Byfore God, at<sup>4</sup> his fadres seete,  
 þat if man shulde to helpe be broght,  
 With mannes deth he<sup>5</sup> most be boght.  
 The synne was soo foul, as we fynde, fo. 33.  
 2380 þat it defouled al mankynde.  
 Thouȝ<sup>6</sup> God had an aungell sent,  
 He myght not dyen verrament ;  
 Man dede þe trespas, man most dye.<sup>7</sup>  
 Thurgh pite God sawe þis<sup>8</sup> with his eye.  
 2385 God myght not dye ac<sup>9</sup> bicomme man,  
 And þus [he] dyede<sup>10</sup> for us þan.

<sup>1</sup> *B* That furst bi him. *C* That fyrst on erth.<sup>2</sup> *LBD* For. *C* And for that.<sup>3</sup> *LBC* was.<sup>4</sup> *C* oure Faderys feet. *B* in his set. *L* and his faders feet.  
*D* at his fadir feet.<sup>5</sup> *LBCD* it.<sup>6</sup> *A* Thoru. *BD* Thouȝ. *C* And theyȝ. *L* þeȝ.<sup>7</sup> *LB* Man dude þe dede, man (*B* þat man) most deye.  
*C* And God say then that man most dye.*D* A man dide the dede, a man most deye.<sup>8</sup> *L* þis waye. *C* For the pyte þat God say with his ye.<sup>9</sup> *L* bot. *C* but he. *D* til he.<sup>10</sup> *LBCD* he dyed.

- With aungeles and his Fader þe Lorde  
 þus broght he<sup>1</sup> man to acorde.  
 He defendet hym with noon oþur staff,  
 2390 But þe<sup>2</sup> manhed for<sup>3</sup> us he gaff.  
 For mannes love þus toke he deed  
 þurgh þe grace of his Godhed.  
 Of þe maiden Mary he was born,  
 Maiden clene sithen and biforn ;  
 2395 In þe lande of Jude he gan dwell,  
 Ther fele men to hym fell,  
 For his woordes sothe þei founde ;  
 þat<sup>4</sup> were seke, he made hem sounde.  
 With þis þe Jewes had envie,  
 2400 þerfore þei deden hym to dye.  
 Judas for xxx<sup>ti</sup> pens hym solde  
 To þe Jewes breme<sup>5</sup> and bolde ;  
 Of his disciples he was þat<sup>6</sup> oon,  
 þat with hym was wont to goon.  
 2405 He hengede hymself, þis was his ende.  
 He had noo grace hym to amende,  
 For he nolde noo mercy seke  
 Of his Maister, þat is soo meke,  
 þat salve is to every sore ;  
 2410 Over any synne<sup>7</sup> his mercy is more.  
 Man is neghste hym of any kynde,  
 As we in holy writte fynde.

but was redeemed  
 by Christ,

whom Judas  
 betrayed for thirty  
 pence.

<sup>1</sup> *L* Jhesus.

<sup>2</sup> *LCD* his.

<sup>3</sup> *L* to pyne he gaf.

<sup>4</sup> *BL* Tho þat. *D* The seke and lame they were unbounde.

<sup>5</sup> *BCL* felle.

<sup>6</sup> *BCLD* omit þat.

<sup>7</sup> *D* Overe al thinge.

- Forthy<sup>1</sup> if any man trespas  
 Hym faileth not, if he seke grace.  
 2415 Leve sire,<sup>2</sup> þis man was wode,  
 þat solde his Lorde þat was soo goode."  
 Vespasian's vow. Than spake Vaspasian soo free : fo. 33b.  
 " I byhote<sup>3</sup> to þat God and the  
 þat if he wil me hool make  
 2420 I shall be cristenede for is sake,  
 And I shall sleen all þat I fynde  
 Of all þe Jewes in<sup>4</sup> her kynde,  
 And xxx<sup>5</sup> of hem I shall sell and give  
 For oon peny, if þat I live ;  
 2425 For þei hym bogte, for<sup>6</sup> despyt yplight,<sup>6</sup>  
 For xxx<sup>5</sup> penes with oonright.  
 And Jesus ne lete me never dye  
 Til I have wroken þat felonye !"   
 þan seide Clement<sup>7</sup> to hym stille  
 2430 " ȝet I hope þou shalt have þi wille ;  
 For thurgh þis evell, y understande,  
 My Lorde wil þat þou shalt fonde  
 To wreken hym, sire, of his foon,  
 And þat shalt þou seen anoon.  
 2435 For thurgh is vertu shalt þou see  
 þat hool and sounde shalt þou be.

Clement tells him  
 his disease is part  
 of God's design  
 for the punish-  
 ment of the Jews,

<sup>1</sup> *B* Therefore. *C* Wherefore.

<sup>2</sup> *L* Leve sir loke hou. *B* Me þenkeþ sire. *C* And leve syre I  
 trow.

<sup>3</sup> *LBC* I hote now.

<sup>4</sup> *LB* *CD* and. *D* puts ll. 2423-4 before ll. 2421-2

<sup>5</sup> *BC* in.

<sup>6</sup> *BC* apligt.

<sup>7</sup> *L* seint Clement.

þ'ensaumple I telle<sup>1</sup> þe as it sytte  
 Righte in þe [boke of]<sup>2</sup> holy wrytte :  
 He come to seche<sup>3</sup> þat was forlore,  
 2440 And gadrede þat to-dryven wore,<sup>4</sup>  
 To restoren þat was falle.  
 Forthy he dyede for us alle  
 To confermen us in our fay,  
 And synfull men to clense, I say.<sup>5</sup>  
 2445 The Jewes seide þat he cam  
 In the destructioun of hem ;  
 But now I understande me  
 þat þei seiden hit by the.  
 The prophecies han herof speken,  
 2450 þat ȝet shall his dethe be wreken.  
 A grete joye hit were to us alle  
 If hit might þurghe þe bifalle.  
 Kynges hym worshepe<sup>6</sup> at his berthe  
 With offrynges and mikell myrthe ;  
 2455 Kynges were sithen twyes in wille fo. 34.  
 þurgh dynt of deth to doon hym spille.  
 Herodes first, whan he was born,

<sup>1</sup> *D* By ensaumple I telle it.

*C* But ensample y woll tell the yet.

<sup>2</sup> *So B. L* Rixth evene in þe.

*C* Ryxt as hit is in.

*D* Ryxt as clerkis finden in.

<sup>3</sup> *BC* seche. *LD* seken. *A* shewen.

<sup>4</sup> *B* His enchesoun was perfore.

*C* And to gedur ageyn that to-dryven wore.

<sup>5</sup> *BD* And synful men to turne away.

*C* And all oure synnus to turne away.

*L* And synful man to done away.

<sup>6</sup> *L* worpschiped. *DC* worshiped.

and promises his  
cure.

- Herodes efte to his deth was sworn.<sup>1</sup>  
 The firste Herodes<sup>2</sup> the children slogh.  
 2460 I wot he soffrede pyne ynogh :  
 All maner of evels, seith þe book,  
 He had er þat þe deth hym took,  
 Withouten þe stronge peyne of helle,  
 For evermore þereinne to dwelle.<sup>3</sup>  
 2465 Withouten gylt he hatede Jesus ;  
 Gilteles þe Jewes slogh hym þus.<sup>4</sup>  
 Kynges þei kest<sup>5</sup> to wreke his deed  
 þurgh þe grace of his Godhed ;  
 Such knoulaching of kynges he nam,  
 2470 Whan he into þe erthe cam.  
 If þou wilt wel bileve in hym,  
 þat he may heele þe, lif and lyme,  
 I dar warante he shall heele the.  
 By ensample<sup>6</sup> þou myght see :  
 2475 þere was a knyghte deed in lande  
 (Lazar he hight, I understande),  
 þat foure daies in grave lay ;  
 He reisede hym, þat many it say.  
 And alsoo, as we of hym rede,  
 2480 He dede many another deede.  
 Twelve disciples had<sup>7</sup> he,

<sup>1</sup> *B* Aftywarde his dep had yswore.

*C* Full of tyme his deth he had isore.

*L* And Heroudes efte whan dep was sworne.

<sup>2</sup> *L* Heroudes þat. *C* And this Herod.

<sup>3</sup> *L* þere he shal evermore duelle.

<sup>4</sup> *C* And so dyden also the fals Jewys.

<sup>5</sup> *B* Kynges ben ylokid. *C* And kyngys be holden.

*LD* And kynges ben (*D* han) lokid.

<sup>6</sup> *C* this ensample as.

<sup>7</sup> *LB* had. *CD* than had. *A* and. *B* transposes ll. 2481-2.



- þe best men þat myghte be.  
Whan he out of þe erthe went  
The Holy Goost he hem sent.  
2485 Sexty and ten langages I herd  
þat þei of her maister lered.  
He bad hem goon to everych lande,  
To prechen his worde þurgh<sup>1</sup> his sonde ;  
Of all eveles he gaf hem myght,  
2490 To helen hem þat bilevede on<sup>2</sup> right ;  
And þoo þat nolde noght to hem wende  
Shull be lorn withouten ende. fo. 34b.  
Such wondres herde ich<sup>3</sup> never noon,  
þat ever hat gifte<sup>4</sup> of man to goon.  
2495 For bothe God and man he is ;  
þere nys noo God but he, I wys.  
þerfore, sire, bileveth in my sawe,  
And all þin hert to hym drawe,  
For all þat I say I dar witnesse.  
2500 Sire, þis is þi feith, noþur<sup>5</sup> more ny lesse.  
I was with hem þat were hym by,  
And þus þei tolde me witterly ;  
And þis lady, þat here stant,  
I wil hir take to warant,  
2505 For she segh my Lorde Jesus.  
Now, dame, I prey the, was it þus?"  
þan seide dame Veroigne at a braide

<sup>1</sup> *L* ich understonde.

<sup>2</sup> *BCLD* arygt.

<sup>3</sup> *B* ȝe. *C* thu. *LD* herdestou.

<sup>4</sup> *B* schap. *D* shappe. *L* shaft. *C* As dede he þat was both  
God and mon.

<sup>5</sup> *LBC* more and lesse.

Veroyne confirms  
Clement's state-  
ments.

She produces the  
vernycle.

“ I witnes all þat he hath seide.  
Ful welle tellen ich it owe <sup>1</sup>  
2510 þat I have Jesu Crist ysawe.  
Of grete evell he heled me  
(Somtyme I shall telle hit þe)  
For love of faith þat I hym dradde;<sup>2</sup>  
þefore my heele of hym<sup>3</sup> I hadde.  
2515 Knele adoun with herte free.  
This gode man shall assoille the.”  
Whan þis was doon every dell  
She took þe vernycle faire and well:  
“ þis had I of my Lorde so kynde,  
2520 þat I shulde have hym in mynde.”  
Seint Clement went<sup>4</sup> to hym revest  
With riche vestiments of þe best.  
Tho she bytoke<sup>5</sup> hit sire<sup>6</sup> Clement,  
And [he] receyved<sup>7</sup> hit with gode entent;  
2525 And all þei knelede hem adoun  
þerto<sup>8</sup> with greet devocioun  
Biforn the Kyng sire Vaspasian,  
þat lay full sore seeke þan. fo. 35.

<sup>1</sup> *B* Ful wel telle þow I owe  
That Jhesu Crist I have knowe.

*C* And, syr Kyng, as y tell yew,  
Fele tymes Jhesu Crist I sawe.

<sup>2</sup> *BL* For love and feip I him dradde.  
*C* And allso for that I hym lovyd and drad.

<sup>3</sup> *L* On þis manere myne hele.

<sup>4</sup> *B* was þan revest. *C* was then irevest.  
*LD* was þoo revest.

<sup>5</sup> *L* took. *BCD* bitoke. *A* bytolde.

<sup>6</sup> *BCL* to seynt Clement. *D* seint Clement.

<sup>7</sup> *BC* he receyved it. *LD* he it receyved. *A* reverenced hit.

<sup>8</sup> *B* For þis relik. *L* For þis. *C* All for that relyk.

- “Sire, þis is like þe Savyour.  
 2530 With all þi myght doo hym honour!  
 Bylevest þou þat ich have seide ich<sup>1</sup> dell?”  
 “ȝe,” quod Vaspasian, “ful well.”  
 “Kysse þis þan, I bidde þe,  
 In vertu of þe Trinite,  
 2535 And hool be þou for evermore!  
 Stande now up us bifore,  
 And Lorde God þe blesse most,<sup>2</sup>  
 Fader, Sone and Holy Goost!”  
 Whan þe gode man had þus yspoken  
 2540 Out he gan<sup>3</sup> his lymes streken;  
 He stode up all hole toforn hem all,  
 And as a slough<sup>4</sup> gan from hym fall,  
 He bicam clene, smethe and mylde,  
 As the body of a childe.  
 2545 And when he felde hym hool and clene  
 Men myght mychell joye þere seene  
 Of all manere of mynstracye.<sup>5</sup>  
 And he helde up his hand on hye  
 And seide “Jesu, I trowe hit well,  
 2550 þat ich have herde,<sup>6</sup> every dell;  
 And certes, Lorde, if þat I live,
- Vespasian  
kisses it,
- and stands up  
cured.
- He dedicates him-  
self to the service  
of Jesus.

<sup>1</sup> *BD* eche. *LC* every.

<sup>2</sup> *B* And God þe graunt þe blisse þat is most.

*C* And God the blesse that is of mygtus most.

*LD* And God þee blis þat (*D* that evere) is most.

<sup>3</sup> *L* þe Kyng gan out.

<sup>4</sup> *L* þe yvel as a slouȝ. *D* And as it were slyme.

*B* And al his sore away gan falle.

*C* And from hym then his slouȝ can fall.

<sup>5</sup> *LBD* mynstralcy. *C* mynstralsye.

<sup>6</sup> *LBC* herd of þee (*B* ȝow).

- To þi service I shall me give."  
 Anoon he fell on knees adoun,  
 With grete wille and devocioun,<sup>1</sup>  
 2555 Biforn sire<sup>2</sup> Clement, þere he stode,  
 And þankede hym with mylde mode ;  
 And dame Veroyne he dede alsoo,  
 þat from soo fer soo<sup>3</sup> come hym to :  
 "Preyeth for me, nyght and day,  
 2560 I wot þat ge doon<sup>4</sup> to his pay.  
 To myn herte your wordes goon,  
 And your speches<sup>5</sup> everychon,  
 For I see by my grete nede<sup>6</sup> fo. 35b.  
 þat þei<sup>7</sup> are of noble spede."  
 2565 þus seide his sone and all his men :  
 "As is bifallen forsothe we ken.<sup>8</sup>  
 Thoo Naathan come he tolde it us."<sup>9</sup>  
 Velocian witnesseth alsoo þus.  
 þoo seide Vaspasian "Woo<sup>10</sup> all away,  
 2570 þat I ne had my Lorde Jesu say !  
 Tiberius Cesar,<sup>11</sup> woo þe be !

<sup>1</sup> *BLD* Wiþ wel grete devocoun.*C* With a full gret devocioun.<sup>2</sup> *BCLD* seint.<sup>3</sup> *BCLD* omit soo.<sup>4</sup> *BCLD* þen.<sup>5</sup> *LCD* dedes. *B* For þei ben sothe.<sup>6</sup> *C* mede.<sup>7</sup> *C* ge ben both.<sup>8</sup> *C* Iblessyd be Jhesu oure Lord, Amen.<sup>9</sup> *C* For of all thus sir Nathan he told us.<sup>10</sup> *B* Weylaweye. *C* Now welaway. *LD* Weilaway.<sup>11</sup> *So B. A* Tiberisecar. *LD* Tybery Cesar.*C* Now of all thynges thu Cesar.

þat I am bounden<sup>1</sup> to bidde þe,  
 þat<sup>2</sup> Pilat þe false knyght  
 Slogh þus<sup>3</sup> my Lorde with unright,  
 2575 þat þou ne haddest take þat thief  
 And done hym dye with peynes greef.  
 Hit semede wel þou were noo man,  
 þou soffredest hym soo taken<sup>4</sup> upon.  
 God wolde noght it shulde bitide.  
 2580 May I hym see, but<sup>5</sup> he me byde !  
 þat I shall vengen hym<sup>6</sup> I am glad,  
 No better bedes I ne bad.  
 Well is me þat I shall fight  
 For such a Lorde and for his right ;  
 2585 A better enprise myght I noon have  
 Ny noo man, hymself<sup>7</sup> to save.  
 I thanke it<sup>8</sup> God þat noon biforn  
 Might doon hit, þat was born,  
 But he hath grauntede hit to me.  
 2590 Lorde, yblessede mot þou be !  
 I prey, Lorde, if it be þi wille,  
 Graunte me life þis to fulfille,  
 And I shall hye all þat I may

He rejoices that  
 he is to avenge  
 Christ.

<sup>1</sup> LCD And (*D om.* And) þat I owe. *B* þat ouzt I wel.

<sup>2</sup> *C* That suffyrst.

<sup>3</sup> *C* To sle Jhesu.

<sup>4</sup> *LBCD* to taken.

<sup>5</sup> *B* gif. *L* Nowe I hym seen bot.

*C* But that the bote thereof tyl I com shuld abyde.

*D* But nowe I se hym he shal abide.

<sup>6</sup> *D* my Lorde.

<sup>7</sup> *C* And for this now that I hope to have,  
 And also for þat y am of all evylus save.

<sup>8</sup> *D* þat hymself shulde save.

<sup>9</sup> *BCL* I þanke hit. *D* That þanke I. *A* I thankede.

- 2595      þat it were done, nyght and day.  
 Whan I<sup>1</sup> have doon, and come agayn,  
 We shull be cristenede as<sup>2</sup> we sayn."  
 They toke hym up bytwene her honde,<sup>3</sup>      fo. 36.  
 And made [hym]<sup>4</sup> up toforn hem stonde.  
 "Dame," he seide, "if I may spede  
 2600 I shall aquyte full wel þi mede.  
 Of what þing þou wilt me crave  
 Sikerlich þou shalt it have."  
 "Sire," she seide, "saumfaille<sup>5</sup>  
 I vouchsauf all my travaille,  
 2605 þat I have had hider for the ;  
 And al þat þou wilt give me  
 Now gyve it to þis gode man,  
 And mikell þanke I the can,  
 For with hym I wil wone and wende  
 2610 Ever unto my lives ende."  
 Landes and rentes he hem<sup>6</sup> gaf wide,  
 Clothes, tresour, hors on to ride ;  
 He made her dedes,<sup>7</sup> þat soo speken,  
 þat he<sup>8</sup> shulde hem never breken.  
 2615 Seynt Clement seide "Hereth me !  
 I rede þat ge<sup>9</sup> cristenede be
- He rewards  
 Veroyne and  
 Clement.
- Clement urges  
 him to be  
 christened,

<sup>1</sup> *LB* we.<sup>2</sup> *B* alle and somme. *C* alle welle fayn.  
*L* alle wel seien.<sup>3</sup> *D* hondes.<sup>4</sup> *BCL* made him. *D* Toforn hem alle up he stondes.<sup>5</sup> *B* sanz faile. *L* saunz faile. *C* samfayle. *D* sanfaile.<sup>6</sup> *LBCD* hem. *A* hym.<sup>7</sup> *C* And made hem chartours.<sup>8</sup> *BL* þei. *C* þat never from hem shuld hit breken.<sup>9</sup> *BLCD* ge. *A* he.

- Sone in hast, and ȝour men alle,  
For any chaunce þat may bifalle ;  
Thyn ost þou may þe sikerer lede,  
2620 And þerinne comes<sup>1</sup> þe better spede.”  
“Nay,” he seide, “þat wil I noght.  
Heere ȝe now what I have thocht :  
Doo me come<sup>2</sup> Titus my sone,  
And all my folke, þat noon do shone.”  
2625 Titus cam his fader to,  
And many a greet lordyng alsoo.  
“Now, sone,” he seith, “I<sup>3</sup> wil þou swere,  
And all my poeple, þat is here,  
With me to wenden to Jerusalem  
2630 Over þe see, þe grete streem,  
To destruyen hem,<sup>4</sup> and all þe stede,  
That dede Jesu Criste to deede ; fo. 36b.  
For I ne shall never be right fayn  
Till I see þat kynde be slayn.  
2635 þeder to wende we have enchesoun  
Sikerlich, and<sup>5</sup> for þis resoun.  
þider we most goon þis gate,  
For to wreke us on sire Pilate  
For my Lorde Jesu, þat is soo free,  
2640 þat þus faire hath heelede me.  
ȝet dede I never þat<sup>6</sup> Lorde fore ;
- but he refuses.
- He summons  
Titus and all his  
people,
- and makes them  
swear to go with  
him to Jerusalem.

<sup>1</sup> *B* And þer þou myȝt. *LD* And þere þou comest.

*C* And where thu comyst.

<sup>2</sup> *C* And make com hydur.

<sup>3</sup> *LD* þou shalt me swere. *B* wilt þou me swere.

<sup>4</sup> *C* hem all in that stede.

<sup>5</sup> *B* with good resoun.

<sup>6</sup> *BLD* nouȝt him fore.

Forthy myn hert is fulle sore.  
 I were to blame, bothe I and mynne,  
 If þat we lesen <sup>1</sup> þat wither wyne.  
 2645 I hote ȝou, þat shall never bityde,<sup>2</sup>  
 Whil þat I may goon or ride.  
 þis other day ne myght I stere,<sup>3</sup>  
 And now I am hool and fere.  
 I thonke al God, thurgh whom it was ;  
 2650 I wot he heled me for þis caas,  
 For his deth shulde vengede be.  
 I graunte to goon now, what sey ȝe?"  
 "Sire," quod Titus, "right soo doo I,  
 And all þat here ben sikerly."  
 2655 Whan þis was grauntede, men mygh[t] see  
 Bothe songe and play, gamen and glee.  
 "To haste us hennes <sup>4</sup> I wil sende anon  
 To sire Nero, to laten us goon.  
 All, I prey ȝou, dight ȝou fast,  
 2660 þat we were <sup>5</sup> redy, all in hast,  
 Of men, of armes and of vitaille,  
 Soo þat us <sup>6</sup> nothyng faille."  
 þan seide <sup>7</sup> he to þe Emperour,  
 Sire Nero, þat cursede creatour, <sup>8</sup>

He writes to Nero  
 for leave to go.

<sup>1</sup> *L* leten. *D* lesen oure tyme.

*B* But we dide hem muchel pyne.

*C* But Pylate were chafudde, þat fals lytherwyne.

<sup>2</sup> *C* Wherefore y woll no lengur abyde.

<sup>3</sup> *B* transposes ll. 2647-8.

<sup>4</sup> *B* For sone he seide. *L* For leve he seide.

*D* To have leve. *C* But ȝit I woll fyrst send anon.

<sup>5</sup> *D* bene.

<sup>6</sup> *LCD* noþing us ne faile.

<sup>7</sup> *BC* sende. *L* sente.

<sup>8</sup> *AD* creatour. *BCL* trāitour.



- 2665 By a lettre, as ge may see :  
 "Sire, Vaspasian and Titus greten the.  
 For grete nede we ben in wille  
 At Jerusalem<sup>1</sup> to fulfille ;  
 Of a grete vilenye<sup>2</sup>  
 2670 To vengen us we most hye,  
 For a trespas þat is us done. fo. 37.  
 We pray zou, geve us leve to goon.  
 Graunt it<sup>3</sup> us, withouten fayntise,  
 þat it be doon<sup>4</sup> in all wise.  
 2675 Hit shall the torne to profyt  
 And to noon other maner<sup>5</sup> despit."  
 þe Emperour dede<sup>6</sup> him to say  
 "Goth, whan ge will, zoure way,  
 And on zoure enemys avengeth zou,  
 2680 Soo it be not azeynes my prow."  
 þan seide Vaspasian and Titus  
 "Iblessed be oure Lorde Jesus !"  
 Als tyt<sup>7</sup> þei made hem zare  
 In her way for to fare.  
 2685 Seint Clement and dame Veroyne  
 Were full glad þat<sup>8</sup> þei shulde gone,  
 And seide "Sire, er þat ge goon henne

Nero consents.

<sup>1</sup> C Oure lust in Jerusalem.

<sup>2</sup> B felonye.

<sup>3</sup> BCLD Graunt it. A Grauntede.

<sup>4</sup> B For it most be do. L It mote be don.

C For hit mot be don.

<sup>5</sup> LBC And to no manere (C adds of).

<sup>6</sup> LBD sent hem to seie.

C by lettre to hem can sey.

<sup>7</sup> B Also quyk. C And als blyve. D Also sone.

<sup>8</sup> B of þat ensoyne.

Vespasian  
proclaims the  
Christians free  
from persecution,  
and puts them  
under Clement's  
care,

- Graunteþ<sup>1</sup> þour pees to Cristen menne.  
For Goddes love doop<sup>2</sup> hem to wyte  
2690 þat noo man do hem<sup>3</sup> no despite  
From þat ze goon til þat ze come,  
But thurgh trespas he soffred<sup>4</sup> dome."  
"Perfay,"<sup>5</sup> quod he, " þat I graunte.  
And the, Clement, I shall warant,  
2695 þat þou shalt have large commyssioun<sup>6</sup>  
For all þis contre and þis toun.  
Alle þat bileven<sup>7</sup> in God almyght  
My men shull kepen by day and nyght.  
þou and Veroyne, bothe twayn,  
2700 Ne dredeth not til I come agayn."  
Whan þis was criede þurgh þis contree,  
þat holden for siker it shulde be :  
"And, sire, kepe wel the clergie,  
And al þat þou hast in þi bailly.  
2705 Ageyn whan I come, at certeyn terme  
I shall þe and her<sup>8</sup> state conferme ;  
I shall comaunde hem þat<sup>9</sup> dwellen here

<sup>1</sup> *LCD* Graunteþ. *A* Grauntede. *B* Graunt.

<sup>2</sup> *C* doth hem to wyte. *L* doop hem wyte.

*B* do him to wite. *A* ze doon hem no wyte.

*D* goure wardeynes dothe hem to wyte.

<sup>3</sup> *D* þat to hem they do.

<sup>4</sup> *D* suffre. *BL* But gif he suffre harde (*L* þerfore) dome.

*C* But he therefore suffur hard dome.

<sup>5</sup> *B* Maifay. *LC* Now mafay. *D* Mafey.

<sup>6</sup> *BCLD* commyssioun. *A* condicioun.

<sup>7</sup> *B* For alle þat lyveþ. *LC* For alle þat leven.

*D* That alle þat bileven. *A* For þat þei bileven.

<sup>8</sup> *BL* þi. *C* all thyn astate.

*D* I shal thi state and it conferme.

<sup>9</sup> *D* that here be.

- þat þou and she<sup>1</sup> over all were.  
 Pray for us, til we come agayn ; fo. 37b.  
 2710 And whan we cometh, for certayn  
 I wil be cristenede right anoon,  
 And all my men everychoon.  
 Prey get for us, þat God us spede,  
 And haveth now noo more drede."  
 2715 "Sire," he seide,<sup>2</sup> "I am now bolde.  
 Crist<sup>3</sup> of heven þi lif holde  
 Right longe, þat I it mot see,  
 And namely til þat þou cristened be !  
 And elles hit were a grete rewth,  
 2720 Sithen ge be in wey of trouth."  
 "þurgh Cristes holpe I hope to<sup>4</sup> goon,  
 To doo þis dede and come anoon.  
 Al þat I may I wil me rape,<sup>5</sup>  
 So þat Pilat noght ascape,"  
 2725 Anoon he dede his shippes dight,  
 Well a thousand, I þe plyght,  
 With hym and with his sone alsoo,  
 An C. thousand men and moo.  
 Seynt Clement and dame Veroyne  
 2730 Toward þe see þei<sup>6</sup> gan goon,  
 Til þei were yshippede all.  
 þan<sup>7</sup> Vaspasian to hym can call :

and promises to  
be christened  
when he returns.

He and Titus  
embark with over  
100,000 men.

<sup>1</sup> *B* þyne. *C* thyne alle evurowhere.  
*L* þat þai alle at þine honoure were.  
*D* þat þai done worshiþe to hir and þe.  
<sup>2</sup> *BLD* he seide. *A* I seide. *C* quod Clement.  
<sup>3</sup> *BCL* God.  
<sup>4</sup> *C* ge shall gone.  
<sup>5</sup> *C* Now, quod Vaspasian, and y wull me shape.  
<sup>6</sup> *B* with him. *CLD* with hem.  
<sup>7</sup> *BL* And. *C* And then. *D* Than. *A* þat.

- Clement bids  
them God-speed. 2735 " Blesse us,<sup>1</sup> sir, and lete us goon,  
And turneþ bothe<sup>2</sup> agayn anoon."  
" Sire," he seide, " now God þe save !  
And with his blessing myn ze have,  
And<sup>3</sup> þe water þat ze in wende,  
Til þat Crist agayn zou seende !"  
And sithen þat blessing dede hem gode,  
2740 To all men þat<sup>4</sup> passede the<sup>5</sup> flode,  
purgh Goddes helpe and seynt Clement,  
Sithen ne was noo man ysent.<sup>6</sup>

*Here<sup>7</sup> bygynneth the passage of Vaspasian and Titus :*

- They drogh up seyll bifore and byhynde, fo. 38.  
And God hem sent ful gode wynde,  
In six weeks they 2745 Soo in sex wekes over þei comen,  
reach Acre, And at Acres up þei nomen.  
The toun wondrede what þei wore,  
And were adrad of hem ful sore.  
þei deden anoon as þei sholde ;  
which surrenders. 2750 Withouten strife þe toun þei zolde.  
Vaspasianes lefte þere his wardeyn,  
And on þe morwen þei<sup>8</sup> went þain.  
He went forth into þe londe ;

<sup>1</sup> *BL* Blysse us. *C* Now blesse us. *D* Blessith us. *A* Blesses.<sup>2</sup> *BLD* And turneþ boþe. *A* And turnes bothe.*C* And turn ze hom.<sup>3</sup> *C* And blessing be.<sup>4</sup> *A* þat þat.<sup>5</sup> *BCD* þat flode.<sup>6</sup> *B* yschent. *L* inne shent. *D* shent.*C* Sethen have ben the fewere ishent.<sup>7</sup> *Only A has this heading.*<sup>8</sup> *C* went forth theyn.

He slogh and brent all þat he fonde,  
 2755 And dreven forth bestes, with grete route,  
 þat þei founden <sup>1</sup> þeraboutē.  
 From Acres þei comen þe firste <sup>2</sup> day  
 To Japhet, <sup>3</sup> as I zou telle may,  
 And bykeston <sup>4</sup> aboute all þe toun  
 2760 With many a rich pavyloun.  
 þei foghten withouten and withinne ;  
 þere myght men seen wondres bygynne.  
 God hem <sup>5</sup> shewede suche chaunce  
 Agaynes her allers <sup>6</sup> vengeance :  
 2765 Bothe rayn and hayll, frost and snowe,  
 And stiff wyndes þat loude gan blowe,  
 Honger and thurstē and grete coolde,  
 And oþur evels manyfolde.  
 And Vaspasian with all his oste  
 2770 Hadden joye, bothe <sup>7</sup> lest and moste,  
 Of weder, of gamen, grete plente <sup>8</sup>  
 Of all myrthes <sup>9</sup> þat myghte be ;  
 And soo he had from <sup>10</sup> þat he come  
 Til he turnede agayn hoom.

They lay siege to  
 Jaffa.

<sup>1</sup> *B* purveiede. *L* prayden.

<sup>2</sup> *D* ferþe. *B* furst Fryday.

<sup>3</sup> *B* Jafep. *C* Jaffe. *LD* Japh.

<sup>4</sup> *B* bicast. *C* becasten. *LD* bicasten.

<sup>5</sup> *B* him sende suche a chaunce.

*C* For there God shewyd to Vaspasyan a chance.

<sup>6</sup> *L* rapen. *D* alther. *B* alleris.

*C* And to hem that weren in the cyte gret vengeance.

<sup>7</sup> *B* and murþe most. *LCD* wiþ (*C* all with) þe moost.

<sup>8</sup> *BL* Wedir, game, and gret (*L* al) plente.

*C* Bothen of weder, of game, and all plente.

<sup>9</sup> *B* chafers. *L* caces. *C* maner of goodys.

<sup>10</sup> *C* all way where he came.

- 2775 Vaspasian þe sege heelde  
 Full longe, er þat þei wolde hem gelde.  
 þei withinne dede swere ychoon  
 þat þei ne wolde gelde hem noon  
 For nothyng þat myght bifall, fo. 38b.
- 2780 þouz þei beten doun her wall.  
 Vaspasian<sup>1</sup> swore þat he ne sholde  
 þennes, unto<sup>2</sup> þe toun were gelde.  
 Whan þei withinne herde þis oth,  
 Everych agaynes oþur gooth
- 2785 With swerdes, speres, knyves ydrawen,  
 Soo þat icheon oþer slawen,  
 þat þere ne lefte man ny<sup>3</sup> wyfe,  
 But twey knyghtes abiden on life ;  
 Right doghty men þei were bothe,
- 2790 For nother was<sup>4</sup> with oþur wroothe ;  
 They hadde longe felawes<sup>5</sup> ben,  
 þefore her nother<sup>6</sup> wolde oþur sleen.  
 Sire Japhell, I wot, hight þat oon ;  
 Of þat oþur name have I noon.
- 2795 They golden hem<sup>7</sup> to þe kynges socour ;  
 He resceivede hem with grete honour.  
 He drogh Japhell hym soo nere  
 þat he bicom his counsellere ;  
 And for sire Vaspasian was war
- 2800 þat he was sybbe to Cesar,
- The defenders  
 slay one another,
- all but Japhell and  
 another knight,
- who surrender.
- Japhell becomes  
 Vespasian's coun-  
 sellor

<sup>1</sup> *BCLD* The Kyng.<sup>2</sup> *BCLD* til.<sup>3</sup> *B* childe ne wif.<sup>4</sup> *L* And noþer ne was. *D* Of hem were neiper.<sup>5</sup> *B* frendes.<sup>6</sup> *L* And noþer ne.<sup>7</sup> *LBCD* golden hem. *A* solden hym.

- And alsoo of his owne blood,  
 He seide hym als he understode,<sup>1</sup>  
 And (for he knewe wel the contree)  
 His lodesman he bad hym be,  
 2805 And [he] ful gaynly<sup>2</sup> þan lad hem  
 Til þei comen to Jerusalem.  
 He<sup>3</sup> lefte at<sup>4</sup> Jaffe kepers gode  
 To kepe þe cite,<sup>5</sup> feelde and wode.  
 Here I may telle zou, as ȝe knowen,  
 2810 How Jhesu ay thenkes on his owen,  
 Biforn þe tyme of þis wreche<sup>6</sup>  
 þus he gan his folke knowleche,<sup>7</sup>  
 þat cristenede were<sup>8</sup> in þat contre ;  
 þei were warnede þennes to flee,  
 2815 Thurgh þe Holy Goost, for<sup>9</sup> þis vengeance, fo. 39.  
 But if any wolde stande to his chaunce  
 (As somme deden, þei lefte stille<sup>10</sup>  
 All to abide Goddes wille).  
 The Cristen flowen or<sup>11</sup> ran  
 2820 Anoon over þe fleem Jordan, most of them  
 crossed the  
 Jordan

<sup>1</sup> *C* Therefore he resceyved hym as hit was good.

<sup>2</sup> *BCL* wel.

<sup>3</sup> *BLD* He. *C* But he. *A* And.

<sup>4</sup> *D* with Jafel.

<sup>5</sup> *LD* cuntre.

<sup>6</sup> *C* And how on his adversaryes he doth wrech.

<sup>7</sup> *B* Thus bigan his folk to knowleche.

*C* For all men shuld hym knowleche.

<sup>8</sup> *C* But all the Cristen men.

<sup>9</sup> *C* from. *L* fro.

<sup>10</sup> *B* And somme dide left stille.

*C* As sum there were that left there styll.

*LD* As summe duden þat (*D* for they) leften stille

<sup>11</sup> *BCLD* and.

and took refuge  
at Pelham.

And þere þei dwellede stille<sup>1</sup> and cam  
At þe castell yhoten Pelham ;<sup>2</sup>  
þere þei helden hem everychon  
Til þat þe vengeance were ydoon.

2825 þe Jewes were trappede and holden inne,  
For þei were combrede all with synne.  
þere nys noo gode dede ungolde,  
Ny no wickede be<sup>3</sup> ne shulde.

The fall of Jaffa  
alarms Pilate.

þoo Pilat wist þat Jaffe was take,  
2830 For tene and drede he gan to whake<sup>4</sup>;  
For ay he was in mychel drede,  
Sith Velosian from hym zede ;  
For þe wordes þat he had spoken  
He wolde have ben in erthe biloken.<sup>5</sup>

2835 He was in soo grete a doute  
þat he sent all<sup>6</sup> aboute,  
And bihyght hem grete mede  
To come and helpe hym at is nede.

Archelaus comes  
to help him

Sire Archelaus cam hym to,  
2840 þat Kynge of Galile was tho

<sup>1</sup> *C* all in cam.

*B* The place þer þei duelle and can.

<sup>2</sup> *B* Was yhote Castel Pellan.

*L* Was hoten þe Castel of Pellam.

*C* In a castell was callyd Pellam.

<sup>3</sup> *B* unpunysched be scholde. *C* ydon on mold.

*C* has two additional lines :

But that hit shall be quytt here or henne,

As in holy writt me may hit kenne.

<sup>4</sup> *BCLD* quake.

<sup>5</sup> *B* He wolde he had in erþe bi loke.

*C* Wherefore he wold he had be in erth loken.

<sup>6</sup> *B* aftur men al abowte. *D* wide were aboute.

*C* He send well fast and that all abowt.



- (Herodes sone men dede hym calle,  
He þat slogh þe children alle),  
With mychel dene<sup>1</sup> and greet boost ;  
He broght with hym a stronge oste.  
2845 And for drede, I wot, alsoo  
All þe contree fell hym to,  
And every man fled<sup>2</sup> from home,  
And to Jerusalem þei come  
With wife and childe and all her fee,  
2850 þere in sikernes for to be ;  
For Vaspasian and all his oste, fo. 39b.  
þei slogh and brent by every coste.  
Pilate sente tho<sup>3</sup> his aspyes  
Sikerly, by fele styes,  
2855 For to wyten<sup>4</sup> hym to seye  
Where þei comen, and by what weye.  
Archelaus and sire Pilate  
Riden bothe out atte gate,  
With her oste, her horses to prove  
2860 If þei were to her byhove.  
And ȝet had Pilate noo grace  
For to fleen out of þe place  
The hard qued<sup>5</sup> þat he shulde have,  
þogh he myght hymself þus save ;<sup>6</sup>
- with a strong  
host.  
The country  
people flock to  
Jerusalem for  
safety.  
Pilate sends out  
spies ;

<sup>1</sup> *B* pride.

<sup>2</sup> *B* fro him fleȝ hom. *C* hym fleȝ from hom.

<sup>3</sup> *A* seide to. *D* tho sente. *B* sent oute. *C* send then.  
*L* sent.

<sup>4</sup> *B* do. *C* For to loken all in gode fey.

<sup>5</sup> *D* meschefes. *C* And from the sorow that. *B* He harde what.

<sup>6</sup> *B* And ȝit he myȝt nouȝt himself save.  
*C* And ȝit he myȝt then hymself have save.

their report  
terrifies him,

but Archelaus  
bids him take  
courage,

- 2865 For los<sup>1</sup> is better, as it is founde,  
In wode<sup>2</sup> þan in toun ybounde.  
And soo ferde<sup>3</sup> he by this tresoun,<sup>4</sup>  
Whan he fledde agayn to toun.  
But God wolde not þat he shulde scape,  
2870 But to his bale for to rape ;  
For he had hym space ylent,  
Fourty gere, to amendement.  
þan come his aspies hoom,  
And tolde hym<sup>5</sup> wel þat þei come,  
2875 þe moost folke<sup>6</sup> þat ever þei seye.  
þan was Pilat in grete affray.  
þoo seide þe Kynge Archelaus  
“ Sire, þou art maister of us.  
I rede þe, sire, be bolde ynogh,  
2880 For I dar make þe þis avowe,  
þat þou shalt be soo wel biforn  
Of men, of vitailles and of corne,  
þat nothyng shall faille the ;  
And her<sup>7</sup> borwe dar I wel be  
2885 þat þei ben oures every man.  
So mykell I the telle can :  
Nothyng but holde us<sup>8</sup> stille  
And lete hem comen at her wille. fo. 40.

<sup>1</sup> *B* ofte. *C* lows. *LD* loos.

<sup>2</sup> *B* In wodde to ben.

<sup>3</sup> *B* ferde nogt he.

<sup>4</sup> *LBCD* resoun.

<sup>5</sup> *LD* hym. *A* hem. *B* him al where forþe þei come.

<sup>6</sup> *C* With the grettest ost.

<sup>7</sup> *BL* hereof. *C* And for thys dar y rygt well be.

<sup>8</sup> *B* pee. *L* pee al. *C* we us.

For fresshe water is þere noon  
 2890 From hennes to<sup>1</sup> þe fleem Jordan;  
 For if thei wil hemselfe save  
 Water fresshe þei most have,  
 And whan þei seyen þere nys noon  
 Hoom agayn þei most<sup>2</sup> goon,  
 2895 For þei arn<sup>3</sup> nothyng ware.  
 Alle<sup>4</sup> þe lasse it is oure care.  
 And if þei turne ones þe bak  
 þei ben oures, all þe pak.  
 Hit is all<sup>5</sup> for þe prophetes sake,  
 2900 þe sorwe for hym<sup>6</sup> þat þei doo make.  
 They shull with shame turne agayn,  
 For þei worchen all in vayn."  
 And whan he had is wille<sup>7</sup> þus tolde,  
 Over þe wall þei gan byholde;  
 2905 And all þe feelde and eke þe fen  
 þei seye bicast aboute<sup>8</sup> with men,  
 With her baners brode yspred,  
 þat all þe citee was adred.  
 In every wyndowe þei hem<sup>9</sup> biholde.  
 2910 Anoon her hertes bigan<sup>10</sup> to coolde,

for the enemy can  
 do nothing with-  
 out water.

Panic in the city.

<sup>1</sup> *L* þan is. *CD* No nere then. *B* Than hens to.  
<sup>2</sup> *L* moten. *B* mote. *D* moste nedes. *C* wollen.  
<sup>3</sup> *B* ben þerof noxt ware. *L* aren nough of þat yware.  
*C* are not thereof yware. *D* beth nought therof war.  
<sup>4</sup> *LB* þerfore. *C* And therefore. *LBCD* omit it.  
<sup>5</sup> *L* I woot it is.  
<sup>6</sup> *LBC* Al þe sorow.  
<sup>7</sup> *B* taile.  
<sup>8</sup> *BLD* with hors and men.  
<sup>9</sup> *BLD* hem. *C* on hem. *A* hym.  
<sup>10</sup> *B* wexed colde. *C* woxen cold.

The siege begins,  
thirty-four years  
after the death of  
Christ,

on Easter-day.

Vespasian bids  
Japhell see to the  
needs of the army.

- And aukeward<sup>1</sup> her belles roonge.  
þere was houthest of many a tonge ;  
With horn and mouth þei crieden out,  
þe oste bicast the toun aboute.<sup>2</sup>  
2915 þat was four and xxx<sup>4</sup> zere  
Aftur þat Jhesus dyede here.  
Withinne þei maden sorwe and care ;  
Withouten,<sup>3</sup> joye and mychell fare.  
Withinne her handes þei gan wrynge ;  
2920 And þei withouten loude synge.  
On Paske<sup>4</sup> day þe seege bigan,  
As þe story me telle can.  
Vaspasian was tho ful blithe ; fo. 40b.  
He pyght his pavelon als swithe.  
2925 And whan þei were pight<sup>5</sup> everychon  
He sent aftur sire Japhel anoon.  
He seide " Japhell, I wil the telle,  
Right here we mot nedes dwelle,  
Til we have wonne þis citee,  
2930 And have all þat þereinne be.  
What is to doon best þou wost,  
For þou knowest þis contree moost.<sup>6</sup>  
þerfore, sire, I þe preye  
þat þou take anoon þe weye,  
2935 All aboute þis ilke citee,  
To ordeigne for myn oste and me,

<sup>1</sup> B afturwardes.

<sup>2</sup> B When þe toun was biseged al aboute.

<sup>3</sup> L Wipoute þai maden.

C And withoute was made joy and good fare.

<sup>4</sup> D Ester.

<sup>5</sup> L righ.

<sup>6</sup> L cost.

And loke and caste wat we have nede  
 Of alle thinges þat may us spede."  
 Japhell rydeth by every coost  
 2940 To ordeigne in<sup>1</sup> araye þe oost.  
 Aboute þe toun sette þei<sup>2</sup> engynes,  
 To destruyen all<sup>3</sup> her wynes ;  
 And ofte to þe toun þei caste  
 And shete with bowes and alblaste,<sup>4</sup>  
 2945 With tarbarelx<sup>5</sup> and with wildefyre,  
 With stafslinges and with oþur atyre ;  
 Sonder weyes to hym men made slye,<sup>6</sup>  
 And berffreys<sup>7</sup> to risen on hye,  
 þat þei myght seen into<sup>8</sup> þe toun  
 2950 What men dede up<sup>9</sup> and doun,  
 Men of armes þereinne to stande,  
 To fighten with hem hand by hande ;  
 Laddres of lether and of corde rounde<sup>10</sup>  
 From þe corners<sup>11</sup> to þe grounde ;<sup>12</sup>  
 2955 And maistres þer were full slye of<sup>13</sup> keste,

Various engines  
 of war are set up  
 against the city

<sup>1</sup> *LBCD* and.

<sup>2</sup> *L* he.

<sup>3</sup> *B* here wyper wynes. *L* her wiþe wynes.

*C* all thilk lyther wynus. *D* therewith here vynes.

<sup>4</sup> *BCLD* arblast.

<sup>5</sup> *C* taberellys. *LD* terbarels. *B* tarbarell.

<sup>6</sup> *BLD* Sowis to myne (*L* mynen) men made (*L* maden,  
*D* made ful) sleie.

*C* And sowes to moyn they made sly.

<sup>7</sup> *B* borfreies. *C* borefreys. *LD* borfreys.

<sup>8</sup> *L* envirooun.

<sup>9</sup> *L* in þe toun.

<sup>10</sup> *LBC* omit rounde.

<sup>11</sup> *LD* kirls. *B* kernell. *C* To rech from the top doun.

<sup>12</sup> *LBC* sworde.

<sup>13</sup> *BCL* to.

- To kepen þe spryngals of<sup>1</sup> þe beste ;  
 And many anoþur quaynt engyne  
 To shenden<sup>2</sup> hem þat were withinne. fo. 41.  
 Nevertheles, for all þis woo,  
 2960 Hit was wel lange er it were doo.  
 Of all þe saute<sup>3</sup> þat was without  
 þei withinne ne had noo doute.  
 þe citee was soo large withinne  
 þat hem ne drede<sup>4</sup> noo maner gynne ;<sup>5</sup>  
 2665 For to hem ne raght no cast,  
 But of quarell and of alblast,<sup>6</sup>  
 Til all þe subarbes of þe toun  
 To þe grounde were cast adoun,  
 And swept all clene over all  
 2970 Into<sup>7</sup> þe bare toun wall ;  
 þan bigan her woo withinne,  
 And her folke<sup>8</sup> fast to thynne.  
 zet last þe seege seven zere,  
 With michel drede and grete awere,<sup>9</sup>  
 2975 For all þat Goddes<sup>10</sup> men myght doo,  
 But for to lengthe her pyne soo.<sup>11</sup>
- but the defenders  
have no fear
- until the suburbs  
are rased to the  
ground.

<sup>1</sup> *B* atte.<sup>2</sup> *LD* slen. *C* sheden.<sup>3</sup> *L* p'assaut. *DC* þe assaute.<sup>4</sup> *L* dredep. *D* dredde. *BC* dradde. *A* derede.<sup>5</sup> *B* engyne.<sup>6</sup> *D* arblast.*BC* But þe quarel of þe arblast.*L* Bot onlich querel of arblast.<sup>7</sup> *C* Even to. *LD* Unto.<sup>8</sup> *BCLD* folke. *A* foly.<sup>9</sup> *BCD* were.<sup>10</sup> *D* For al þe strengþe.<sup>11</sup> *B* Thei dide to lenþe here peynes þo.*C* But that was to length heore peynus so.

þoo Japhel had doon, he come agayn.  
 "My lorde," he seide, "I<sup>1</sup> wil the sayn,  
 Thurgh<sup>2</sup> þin oste, by Cristes myght,  
 2980 þi men ben alle wel ydight ;  
 But of oo thyng I have grete þoght,  
 For water fressh ne have we noght.  
 But I have cast by my skyle  
 Where to fecche<sup>3</sup> it and ge wil."  
 2985 þan seyde Vaspasian hym too  
 "Alsoo þou wilt, I<sup>4</sup> wyl right soo."  
 "Sire," quod Japhell, "þis is my reed,  
 How men shull oure water leede ;  
 For fressh water nere nys noon,  
 2990 þan hennes to þe fleem Jordan.  
 For[þi]<sup>5</sup> we shull slee oure pray,  
 þat we tooke by the way,  
 Horses, asses,<sup>6</sup> oxen and kyne,  
 Mules, cameles and grete swyne ;  
 2995 Many a thousand we have ybrought.  
 Of hem, I telle zou, in my thoght,  
 I shall doon sewen þe hydes fast  
 With stronge seemes, þat wil last,  
 And doo sowden<sup>7</sup> every skyn,  
 3000 For to lede oure water in.  
 Of somme we shull bulges<sup>8</sup> make,

Japhell reports the  
want of water,

and plans an  
aqueduct of  
beasts' skins

from Jordan

fo. 41b.

<sup>1</sup> *B* þai wol þee sle.

<sup>2</sup> *B* But al.

<sup>3</sup> *L* fetten. *C* fett.

<sup>4</sup> *C* so wull y do. *L* I wil do. *D* I wele it be do.

<sup>5</sup> *LD* Forþi. *B* Therefore. *C* Wherefor.

<sup>6</sup> *LBD* assen. *C* Bothen hors and asse.

<sup>7</sup> *B* sewe. *C* sowen.

<sup>8</sup> *B* þonges. *C* bryggys.

to the Vale of  
Josophat.

His plan is  
carried out.

- And somme skynnes we shull take,  
And overcasten all þe vale  
Of Josophat, þat depe dale,  
3005 And þus in her<sup>2</sup> valey we shall fonde  
To doon oure watur to<sup>3</sup> withstonde.  
Foure hundreth somers,<sup>4</sup> if I may,  
Shull fecche us water every day,  
Alwey til þe valey be hilde  
3010 And with our<sup>5</sup> water soo fulfildē."  
And whan he had seyde alle sone  
He lefte<sup>6</sup> not til hit were done.  
He let make pipes many oon  
In every side, out for to goon  
3015 The olde water þat was astonde.  
þer come ay newe to her hande ;  
þat þurgh þe oste eche man and best  
Had ynogh, both mest and lest.  
This come hym of a nobell wyt,  
3020 To do water stande withouten pyt.  
Thurgh ordeynance gode and wys  
Make men ofte to wynne þe prys.<sup>7</sup>  
But all was doon with Goddes wille;  
For to make þe Jewes spille.  
3025 þoo þei withinne þe water sawe

<sup>1</sup> *B* Over þe semes for to rake.

<sup>2</sup> *LBD* þe. *C* that (*om.* in).

<sup>3</sup> *L* for to stonde.

*C* Therein oure watur all for to stond.

<sup>4</sup> *L* men.

<sup>5</sup> *B* fresche.

<sup>6</sup> *C* stynt.

<sup>7</sup> *C* Mony a mon so wynneth the prys.

*L* omits ll. 3021-2.



Stonden soo fulle in þat lowe,  
Mikel wonder was hem amonge  
How þe water þere outspronge.  
þei ran to Pilate and hym tolde ;  
3030 And he went þider to byholde,  
And with hym went Archelaus fo. 42.  
And þe gode clerc Josephus.  
þan seide<sup>1</sup> þei all thre  
“ Whethen<sup>2</sup> may þis water be ? ”  
3035 þan spake þis maister Josephus :  
“ Messias he is wroth with us.  
þei have is helpe, I am wel ware.  
For late now was þis place bare ;  
Of fressh water nere was noon,  
3040 þan is the fleem of Jordan.<sup>3</sup>  
I not<sup>4</sup> whennes it cometh, ny how,  
But þurgh þe prophetes vertewe.”  
þan unswarede sire Archelaus  
Anoon to sire Pilatus :  
3045 “ Sire,” he seyde, “ be not aferd  
For noght þou hast seide<sup>5</sup> ny herd,  
But kepe þe in þis citee stille,  
And þou shalt have all þi wille.”  
And as þei stode and out byhelde,  
3050 Vaspasian stode there in the felde.  
He sogh hem on the walles goon

The defenders  
wonder at the  
water in the  
valley.

Josephus says it  
is a miracle of  
Messias.

<sup>1</sup> *LC* And þan seiden.

<sup>2</sup> *LD* Whennes. *B* When. *C* Of whenever.

<sup>3</sup> *B* Than hens to flom Jordone.

*LD* þan hennes to þe flum Jordon.

*C* Save this now fro hen to flem Jordan.

<sup>4</sup> *BL* ne wote.

<sup>5</sup> *L* ysen. *B* se.

Velocian  
recognises Pilate  
on the wall.

Up and doun full gode woon;  
And sire Japhell stode hym by,  
And sire Velosian witerly,<sup>1</sup>  
3055 þat of Pilate was sounest war  
How þat he his mace bare  
Over his werkemen þat wroghten  
And þe walles þorghout soghten.  
Tho seide Velosian "Sire, I see

3060 þat is<sup>2</sup> Pilate, soo þenketh me.  
Speketh to hym, sire, I þe pray,  
For to assayen<sup>3</sup> what he wil say."  
Vaspasian lokede<sup>4</sup> up to þe wall,  
And to Pilate he gan call:

Vespasian  
threatens Pilate

3065 "þou Pilate," he seide, "speke with me.  
I am þi lorde, as þou may see;  
And þat I shall doo<sup>5</sup> þe for to knowe, fo. 42b.  
If þat I may liven a<sup>6</sup> throwe.  
Loke out, traitour, with þin eye,  
3070 And aknowe<sup>7</sup> þi vilenye,<sup>8</sup>  
And all þat þiself has doon<sup>9</sup>  
Agaynes Jhesu and hisen<sup>10</sup> ychone;

<sup>1</sup> *D* sikerly.

<sup>2</sup> *L* zonder. *C* That zondur is.

<sup>3</sup> *B* For to wite. *C* And let here.

<sup>4</sup> *D* gothe.

<sup>5</sup> *LB* pee make aknowe (*B* knowe). *C* make the know.

<sup>6</sup> *B* any þrowe. *C* a lytell throw.

<sup>7</sup> *BD* be aknowe (*D* aknowen) of. *C* be aknowys now of.  
*L* be aknowe.

<sup>8</sup> *LBCD* felonye.

<sup>9</sup> *LBD* And (*B* Of) al þe yvel þat þou hast don.

*C* As of all the evyll thu hast ydone.

<sup>10</sup> *LB* us. *C* his disciplis. *D* his men.

- And alsoo þou dedest<sup>1</sup> us outrage  
 To withholden oure truage.  
 3075 For<sup>2</sup> þou art Jesus traitour and myn  
 þou shalt have þe more pyne."  
 ȝet was not sire Vaspasian  
 Pilates lorde, ny he his man;  
 But soo he dede<sup>3</sup> to maken hym<sup>4</sup> dred,  
 3080 If he myght þe better have sped.  
 Nevertheles for siker in<sup>5</sup> þat ȝere  
 Pilat come into his daungere.  
 Pilate ne unswared right noght.  
 He was agrevede<sup>6</sup> in his thoght.  
 3085 And Vaspasian was grevede þo  
 þat he nolde not speke hym to.  
 þoo seide Vaspasian þus  
 To þe Kynge Archelaus:  
 "By all þinges<sup>7</sup> þou art forsworn;  
 3090 þi fader Heraud also biforn.  
 þou aghtest better to be with me  
 þan þerinne, þere<sup>8</sup> I the see.  
 þi fader dyede in sorwe ynogh,  
 For he all þe children<sup>9</sup> slogh  
 3095 Whan Jesus Crist here was born;  
 For he wolde hym have forlorn.  
 And þou art soo now in wille,

and Archelaus.

<sup>1</sup> *LB* *CD* doost.

<sup>2</sup> *LC* And for.

<sup>3</sup> *LB* seide.

<sup>4</sup> *LB* *CD* hym. *A* hem.

<sup>5</sup> *C* withyn few ȝere.

<sup>6</sup> *B* sorry. *L* greved. *D* so greved.

<sup>7</sup> *B* Bew sire. *C* Now beau syre. *L* Beaw sire, he seide.

<sup>8</sup> *B* in þat cite.

<sup>9</sup> *C* chyltern of Bedlem.

- hiself þerinne for<sup>1</sup> to spille.  
 þi fader diede in peyne stronge ;  
 3100 And so shalt þou, er oght longe,  
 Be þou and Pilate not<sup>2</sup> ful bolde.  
 þat I have seide, I wil hit holde."  
 But all þat he seide, þei toke it in vayn, fo. 43.  
 And Vaspasian tho<sup>3</sup> went agayn.  
 3105 Archelaus seide to sire Pilate  
 " þis Kynge, to us he hath grete hate."  
 " ȝe," quod Pilate to Archelaus,  
 " Hit semeth he wil be wreken on us.  
 To be fel hym cometh of kynde,<sup>4</sup>  
 3110 And þat, I drede, we shul fynde.  
 He is of Cesar<sup>5</sup> kynde, I wys ;  
 Of þe more felonye<sup>6</sup> he is.  
 And þat he bihoteth, he wil byholde.<sup>7</sup>  
 He wil not leve<sup>8</sup> for hoot ny colde."  
 3115 Quod Archelaus " Ne have noo drede !  
 Michell is bytwen worde and dede.  
 þis holde is stronge ynogh aboute.  
 þogh he us threte, ȝet is he oute.  
 Make he nevere soo mykel adone,<sup>9</sup>  
 3120 ȝet cometh he not in soo sone.

Archelaus bids  
Pilate have no  
fear

<sup>1</sup> C Thy body and soule also.

L þiselven also for.

<sup>2</sup> BC never so bolde. LD now ful bolde.

<sup>3</sup> C to his pavylon went ageyn.

<sup>4</sup> C And he is cruwell, hit comyth hym of kynd.

<sup>5</sup> B Sesaris. CD Cesares.

<sup>6</sup> LBD felonye. A Veloyne (*sic*). C foly.

<sup>7</sup> LB CD holde.

<sup>8</sup> B lete. L leten (*om.* for).

<sup>9</sup> LB to done.

- But goo we to þe wall agayn,  
 And doo þou as I shall þe sayn :  
 Take up a flour upon þe wall,  
 And to Vaspasian fast call,  
 3125 And sey to hym, þat<sup>1</sup> all isee :  
 ' Batayll, sire, I wage to þe. ' "  
 Sire Pilat went<sup>2</sup> with hert glad,  
 And dede as Archelaus hym bad.  
 þoo he had seide what he wolde,  
 3130 Vaspasian gan<sup>3</sup> to byholde,  
 And seide " Pilate, I<sup>4</sup> hit take.  
 þis wed<sup>5</sup> nyl I not forsake.  
 Such a shame I bihote þe,  
 þat þou shall dyen but<sup>6</sup> þou flee.  
 3135 Sorwe have he, þat zou spare !  
 Myn engynours,<sup>7</sup> make zou gare !  
 Kythes nowe all<sup>8</sup> þat ze beth myne, fo. 43b.  
 For Jesus love to doon hem pyne.  
 Loketh þat þei ne have noo rest,  
 3140 And lete now Pilate doon his best ;

and defy  
 Vespasian.

Vespasian urges  
 on his engineers.

<sup>1</sup> *B* þat al mygt se. *L* þat alle it see.

*C* all in seurete.

<sup>2</sup> *LBD* gede. *C* gode forth.

<sup>3</sup> *B* gan þo to him holde. *LD* gan hym biholde.  
*C* bygan hym to byhold.

<sup>4</sup> *B* þat I it take. *C* that woll I fayn undertake.

<sup>5</sup> *B* Thi worde. *C* And that batell.

<sup>6</sup> *B* oþer fle. *C* or thu shalt fle.  
*L* bote þou flee. *AD* er þou flee.

<sup>7</sup> *LBD* engynes. *C* enjuynours.

<sup>8</sup> *B* Kythe alle men. *C* And kytheth all.  
*D* Kipes nowe ze alle.

*L* And gee knigttes þat ben myne.

For, soo<sup>1</sup> Jhesu Crist me save,  
 I shall not leve<sup>2</sup> til I hym have,  
 If God wil grante me lif þerto."  
 And all his freendes seiden alsoo :

3145 " Be þei<sup>3</sup> withinne nevere soo stronge,  
 þat we ne shall dwelle also longe<sup>4</sup>  
 Til we have wreken þe grete wronge  
 þat Jesu soffrede hem<sup>5</sup> amonge."

He comandet to trompen anoon,  
 3150 To arme is men everychoon.

Into þe toun þei shoten and cast,  
 And slowen men withinne fast.  
 þei foghten soo til hit was nyght,  
 þat hem wantede<sup>6</sup> daies lighte.

3155 [And happeliche a quarel droug]<sup>7</sup>  
 And a pore<sup>8</sup> knave it slogh,  
 þat went<sup>9</sup> and pleide in the strete ;  
 And he was holden a prophete  
 Of all þe Jewes of þe lawe,

3160 For many wondres, for<sup>10</sup> many sawe.

A prophet is  
 shot in the street.

<sup>1</sup> *A* soo soo.

<sup>2</sup> *B* lete. *C* stynt. *L* blynne.

<sup>3</sup> *LB* gee.

<sup>4</sup> *L* We shullen dwellen her so longe.

*B* We schulle dwelle also longe.

*C* We nyll not leve for alle heore throng.

*C* puts this line after ll. 3147-8.

<sup>5</sup> *LB* zou.

<sup>6</sup> *B* failed. *D* And slowen and wounded þe peple aplixt.

<sup>7</sup> So *B*. *L* hapfullich. *D* they droug. *C* And happyly one a quarell drough.

<sup>8</sup> *L* pynner knave. *C* pore knave therewith he slough.

<sup>9</sup> *LBCD* gede.

<sup>10</sup> *LB* and. *D* and for. *C* that they there saw.

- Vaspasian hem longe assailede,  
 But litell zet it hym availede.  
 Nevertheles mony of hem þei<sup>1</sup> slogh,  
 And deden withinne sorwe ynogh.
- 3165 Hit was withinne þe fifte<sup>2</sup> zere ;  
 From Rome þere cam a messenger,  
 Als he<sup>3</sup> at þe sege lay  
 At þat tyme, ageynes his pay,<sup>4</sup>  
 And broght worde to Vaspasian
- 3170 þat Nero was deed, þe cursede man,  
 þat was Emperour of Rome :  
 “ And all her counseill þei<sup>5</sup> have nome.  
 Upon þe, sire, is gyven þe dome  
 þat þou most nedes þider come ;<sup>6</sup>
- 3175 For all þei have chosen the  
 For to bere the dignitee.  
 Sire, take not þis<sup>7</sup> worde in vayn,  
 For þou most<sup>8</sup> wende and come agayn.”  
 He went hym forth, lyst<sup>9</sup> hym not shone,
- 3180 And lefte þere stille Titus his sone.
- In the fifth year  
 of the siege comes  
 news from Rome
- of Nero's death,
- fo. 44. and of Vespasian's  
 election as  
 Emperor.
- Vespasian leaves  
 Titus in  
 command.

<sup>1</sup> *BCL* he.

<sup>2</sup> *B* furst. *C* fyrst.

<sup>3</sup> *L* As Vaspasian. *D* As he forsothe.

<sup>4</sup> *C* To stryen hem þat Jhesu had slay.

<sup>5</sup> *L* þere is nome. *C omits ll. 3172-3.*

*In B, ll. 3172-4 are :*

And apon gouz is zeve þis dome,

ze most nedes home come,

For here counceill þei have ynome.

<sup>6</sup> *C* And þu most nede, he seyde, come home.

<sup>7</sup> *LBC* þis sonde. *D* these wordes.

<sup>8</sup> *BCL* mygt.

<sup>9</sup> *B* and wolde nougt schone.

*C* and nold not shon.

Titus falls ill with  
joy.

Suche joye gan Titus to undertake,  
þat hym toke a cardiake,  
For his fader[s]<sup>1</sup> grete honour,  
þat he<sup>2</sup> shulde ben Emperour.

3185 With overdoon joye cometh þat woo ;  
With overdoon sorwe it most goo,  
As ge mown heren in a stounde,  
þare Josephus sithen was founde.<sup>3</sup>

Vespasian is  
crowned at Rome,

Whan all þoo þat were in Rome  
3190 WYST of<sup>4</sup> Vaspasianes come,  
þei riden and ran hym agayn,  
Kyng,<sup>5</sup> erle, baron, knyght and swayn.  
þei coronede hym þere Emperour  
With solace, fest, and grete honour.

3195 þei coronede hym, in his palays,  
In the gyse<sup>6</sup> of Sarazenys ;<sup>7</sup>  
But afturward seint Clement  
Confermede his coronement.  
He gladede<sup>8</sup> his freendes everychon.

and returns to  
Jerusalem.

3200 To Jerusalem he went anoon,  
For hym þoght ful longe at Rome,  
Til þat he were agayn ycome.  
And soo he dede, I telle it þe,

<sup>1</sup> *LBD* faders. *C* And that was for the gret honoure.

<sup>2</sup> *C* his fader.

<sup>3</sup> *C* How þat Josophus hym helyd holl and sond.

<sup>4</sup> *BD* þat Vaspasian was ycome.

<sup>5</sup> *LCD* Kyng. *A* Knyght.

*B* Erles, barouns, knyghtes and swayn.

<sup>6</sup> *C* After the maner.

<sup>7</sup> *B* Sarasynes. *L* Sarsyneys. *C* the Sarzenys.

*D* the Sarsyneys.

<sup>8</sup> *L* And to gladen.



- With hidous oste and grete plente.<sup>1</sup>
- 3205 Hereth now, lordinges efte,  
For I mot telle þere y lefte,  
Of þe knave, the prophete,  
þat was slayn in þe strete.  
þoo Jacob of þis knave herde
- 3210 Unto Pilate anoon he ferde.  
"Sire," he seide, "now is bifalle fo. 44b.  
(I wene we shall seen it alle)  
þat þis Jew<sup>2</sup> seide us to,  
Thrytty<sup>3</sup> wynter gon and moo,
- 3215 þat þis citee shulde be lorn,  
And all þat þerinne were born.  
For now I wot hymself is slawe,  
Wel þe better I leve<sup>4</sup> his sawe.  
I rede þou doo, sire, after me,
- 3220 And zeelde up swythe þis citee ;  
For ever þe lenger þat we abide  
þe more shame us wil bitide."  
þis was Jacob, þe gode man,  
þat herbareð<sup>5</sup> sire Velosian,
- 3225 As hit telleth herebifore.  
But Pilate was agrevede sore,  
And seide "On þe I shall be wroken  
For þe wordes þat þou hast spoken ;
- Jacob tells Pilate  
that the dead  
prophet foretold  
the destruction of  
the city,
- and advises him  
to surrender.
- Pilate is enraged,

<sup>1</sup> *B* With murþe gret plente.

*C* And that with another hydous ost in verite.

*L* Wiþ hydous poeple gret plente.

*D* With a greet hoste with solempnite.

<sup>2</sup> *LBCD* þis Jew. *A* þese Jewes.

<sup>3</sup> *BCD* Twenty.

<sup>4</sup> *C* beleve.

<sup>5</sup> *LD* herberewed. *B* herberwed. *C* herbarowd.

- For thurgh þe counseill of hym<sup>1</sup> and þe  
 3230 I leve þat all þis sorwe be.  
 Velosian and þou, þat gere,  
 ge kesten<sup>2</sup> þis, þoo he was here.  
 He spake to me woordes smerte ;  
 þei comen not sithen out of myn herte.  
 3235 And if I may, I shall þe sette  
 þat<sup>3</sup> nevere freende ne shall þe fette.”  
 He dede fetren hym ful fast,  
 And in such a stede<sup>4</sup> hym cast,  
 And swore he shulde þere lye  
 3240 Withouten mete til þat he dye ;  
 And in þat ilke foule dongeon  
 þere he lay sperede<sup>5</sup> in prison.  
 Whan Mary his doghter hit wist,  
 þat she hir owne fader myste,  
 3245 Anoon she seide þis oresoun  
 To Jesu Crist, Goddes sone :  
 “Lorde,” she seide, “now here me,  
 If hit, Lorde, thy wille be.  
 Als wys<sup>6</sup> as I the soghte fo. 45.  
 3250 With þat oynement þat I broght  
 Until þi toumbe, þere þou lay :  
 If hit were until þi pay  
 þat ich dede þat ilke dede,  
 Hereth me now at þis nede.

and casts Jacob  
into prison.

Mary prays for  
her father.

<sup>1</sup> *BCL* omit hym and.

<sup>2</sup> *LCD* Casten. *B* Caste.

<sup>3</sup> *LBD* þere. *C* Thereas.

<sup>4</sup> *B* And in a stede foule.

*C* And into a prevy preson.

<sup>5</sup> *L* sperred. *C* sparryd. *B* in gret prisoun.

<sup>6</sup> *D* As wisly.

- 3255 þou helpe my fader als wys  
 Out of þe sorwe þat he inne is ;  
 And als wys as he lovede þe,  
 I prey þat he unbounden be."  
 Whan she had seide þis oresoun,  
 3260 God sent anoon an aungell doun,  
 And<sup>1</sup> come to Jacob, þere he seete,<sup>2</sup>  
 þat<sup>3</sup> for sorwe sore<sup>4</sup> gan grete.  
 "Jacob," he seide, "come with me.  
 My Lorde wil þat it soo be.  
 3265 Take to þe comfort and solace,  
 And thanke Jesu of his grace."  
 He toke hym out of þat prisoun,  
 And ledde hym forthe without þe toun,  
 And bad he shulde noo man drede :  
 3270 "Goo,<sup>5</sup> farewel, there God þe spedde."<sup>6</sup>  
 Tho Jacob þanked God anoon,  
 þat he felde<sup>7</sup> hym louse to goon,  
 Faire on knees, with bothe honde,  
 þat lousede hym out of is bonde.  
 3275 Toward þe oste he toke is way,  
 Soo þat Velosian hym say,  
 And seide "Sire Emperour, I see  
 Jacob my freend, as semeth me.  
 Now, sire, I wot it is he right,
- An angel sets him  
 free
- and leads him  
 outside the town.
- He is welcomed  
 by Velocian,

<sup>1</sup> *L* þat.

<sup>2</sup> *L* satt. *B* sette. *C* sete. *D* dide sete.

<sup>3</sup> *L* And.

<sup>4</sup> *L* sore gratt. *B* sore wepte. *C* full sore dede grete.

<sup>5</sup> *B* Go, farewel, he seide, God þee lede.

*C* And seyð, Farewell, now God the lede.

<sup>6</sup> *LD* lede.

<sup>7</sup> *C* had made. *LD* feled.

- 3280 I thanked it to God almyght."<sup>1</sup>  
 þei welcomede hym faire and well,  
 And of his fare askede everydell ;  
 And he anoon hem tolde þe case,  
 Of the Jewes how it was,  
 3285 And how he was doon in prisoun,  
 And how he cam out of þe toun. fo. 45<sup>b</sup>.  
 þei thanked God all<sup>2</sup> þe wise,  
 þat soo þenketh upon<sup>3</sup> hise.  
 Tho seide Velosian to Jacob right  
 3290 "Sire, wost þou what I the bihight,  
 At nede þat I shulde be þi freende,  
 As I shulde hoomward wende,<sup>4</sup>  
 Whan þe Jewes her tales tolde  
 How Jesu þei slogh and soolde?  
 3295 As þei be worthy, þei shull have.  
 No kynnes tresour<sup>5</sup> shall hem save.  
 We owe<sup>6</sup> to doon þe grete honour,  
 And namely my lorde þe Emperour  
 (Thurgh<sup>7</sup> Goddes helpe and counseill þin

<sup>1</sup> *B* Thanked be now God almygt.

*CD* I thanked be God full of mygt.

*L* Yponked be it God almygh.

<sup>2</sup> *LBD* as þe wyse. *C* full tenderly then.

<sup>3</sup> *C* on his men.

<sup>4</sup> *B* Whan I wolde homward wende.

*C* When that y hom from the dede wende.

<sup>5</sup> *B* For no tresour ne. *LD* No maner tresore.

*C* þer shall no tresure from sorow hem save.

<sup>6</sup> *D* I ougte.

*BL* I owe þee evermore (*L* evere to) honour.

*C* And y ougt ever outwardly the honoure.

<sup>7</sup> *LC* For þoroug.

- 3300 He is askapede mychel pyne),  
 As on my bihalf<sup>1</sup> I thanke the  
 For greet honour þou dedest to me.  
 If my lord were heledede, I þe hight  
 To brynge hym hider with michel myght.  
 3305 Loke hym<sup>2</sup> here, as þou hym bad.  
 Sire, thanke Jacob and make hym glad,<sup>3</sup>  
 For þou art gretely holden þerto."  
 I plyght<sup>4</sup> þe Emperour dede alsoo :  
 Hè seide "Jacob, þou getest<sup>5</sup> honour,  
 3310 And þe Jewes sorwe ful sour.  
 I see hem falleth<sup>6</sup> michel shame  
 þat þus bilokede<sup>7</sup> Goddes grame.  
 God is with us, and hem agayn ;  
 All þat þei doon, it is in vayn  
 3315 (Such is myn hope and myn bihest<sup>8</sup>).  
 Heres is þe travaill, oures is þe rest."  
 The Emperour of hym was glad,  
 And preide Jacob and hym bad

and received with  
 honour by  
 Vespasian.

<sup>1</sup> *L* On my syde also. *B* On myn half also.

*D* And also on my syde. *C* And on my syde.

<sup>2</sup> *B* Loke he is. *C* And lo hym. *LD* Loo hym.

<sup>3</sup> *C* The which shall make thyne hert full glad.

*C* has then two additional lines :

This is Jacob, lo syre, that is here.

Now gode syre, y pray yew, maketh hym chere.

<sup>4</sup> *L* I plighth you. *D* Certes.

*B* I telle zow forsoþe he dide so.

*C* And then the Emperoure dyde ryxt so.

<sup>5</sup> *C* shalt have.

<sup>6</sup> *C* And hem shall fall full.

<sup>7</sup> *B* For hem is loked. *L* þat be loked.

*C* And eken they ben loken in. *D* And thus bylokede.

<sup>8</sup> *BC* trust. *LD* trest.

He advises  
Vespasian to  
make a ditch  
round the city ;

Vespasian agrees,  
and bids him  
oversee it.

- þat he tolde<sup>1</sup> hym som resoun  
 3320 How he myghte best wynne þe toun.  
 “Forsothe,” quod Jacob, “and I shall.  
 Doo<sup>2</sup> make a dicke aboute þe wall,  
 Soo þat noo man away ne flee fo. 46.  
 But if all þe<sup>3</sup> ost hym see ;  
 3325 And do hit palace<sup>4</sup> by the brynke  
 Right hegh and stronge in all þinge.<sup>5</sup>  
 I wil myself þerover<sup>6</sup> be  
 Til hit be doon, I bihete it þe.  
 Fyndeth me werkemen and cost þerto.<sup>7</sup>  
 3330 I shall not leven til it be doo.”  
 The Emperour seide “Graunt<sup>8</sup> mercy,  
 I graunte it þe, wel sikerly,  
 All þinges þat þou wilt have ;<sup>9</sup>  
 Tymber, water, man and knave.”  
 3335 þan þe Emperour sende is sonde  
 For dikers<sup>10</sup> þurghout þat londe,  
 And bade geve everiche to his pay  
 Foure pens upon the day ;  
 Every maister tway shelynges had.

<sup>1</sup> *B* schulde him seie. *C* shuld tell hym.

<sup>2</sup> *C* Leteth.

<sup>3</sup> *D* oure.

<sup>4</sup> *B* And þan ypaleisid. *L* And do it palicen.

*C* And maketh a palyes.

*D* And do it palice so stronge aboute.

<sup>5</sup> *D* It shal be large and hige þorugoute.

<sup>6</sup> *C* hit overese.

<sup>7</sup> *B* omits ll. 3329-30.

<sup>8</sup> *C* Gramercy.

<sup>9</sup> *C* And all thynk thereto thu shalt have.

<sup>10</sup> *C* dychars.

- 3340 So he comandet and bad.  
 Whan þe dike was made everydel,  
 Hit paide<sup>1</sup> þe Emperour ful wel.  
 Alsoo Jacob dede þan make  
 Twey charnelx<sup>2</sup> for þe osten sake,  
 3345 For to bury<sup>3</sup> hem in þat stede  
 All þe folke þat þere were dede,  
 þat [t]he quike dyede not<sup>4</sup> for hem.  
 And soo þei dede in Jerusalem;  
 Nevertheles þere were charnelx two  
 3350 In middes þe citee alsoo.  
 But þan<sup>5</sup> þe Jewes lokede out,  
 And sawe þe dicke made hem aboute,  
 Wel mychel sorwe he<sup>6</sup> myght have seen,  
 Whoso had withinne ben.  
 3355 Anoon þe Jewes everichone  
 Token her reed what to done.  
 Þurgh þe counseill of Archelaus,  
 Barabas, and eke Josephus,  
 They seiden to Pilate her avys : fo. 46b.  
 3360 "For us is fairere and more pris<sup>7</sup>  
 To fighten with hem þerout, I<sup>8</sup> gesse,  
 þan for to ben<sup>9</sup> here in distresse.
- Jacob also makes  
two charnels for  
the dead.
- Dismay of the  
Jews on seeing  
the ditch.
- Archelaus,  
Barabas, and  
Josephus advise a  
sortie.

<sup>1</sup> *B* Hit praiede. *C* He plesyd. *L* It liked.

*D* Certes it plesed.

<sup>2</sup> *LBD* charnels. *C* charnell.

<sup>3</sup> *BC* hide. *L* hiden. *D* burne.

<sup>4</sup> *A* and not. *LBC* for stynk of hem.

<sup>5</sup> *C* when.

<sup>6</sup> *L* þai. *BD* men. *C* ȝe.

<sup>7</sup> *CD* of pris.

<sup>8</sup> *B* in gresse. *C* as I gesse. *L* we gesse.

<sup>9</sup> *B* ligge. *C* lyggen. *LD* lyen.

- Pilate sallies out  
by night,
- 3365 Fairer it is for us on<sup>1</sup> hem dye<sup>2</sup>  
þan here as cowardes for to lye."  
þei putten planks overe the dike  
Alle by nyght ful privelike.  
Pilate anoon dede hym out  
With xxx.<sup>3</sup> thousand in a route  
And L. thousand men on fote
- 3370 To helpen hym þe toun to bote.<sup>4</sup>  
þere was swithe stronge metyng,<sup>5</sup>  
With speres and swerdes kene kervyng,<sup>6</sup>  
As we in story of hem rede.  
On either party greet<sup>7</sup> folk was dede,
- but is driven back  
with great loss ;
- 3375 Ac<sup>8</sup> with þe Emperour þe felde bylefte.  
Fourtene<sup>9</sup> thousand he<sup>9</sup> hym byrefte ;  
All þe opur þei made to flee<sup>10</sup>  
Agayn hoom to her citee.  
And all þe whiles þat þei foghte
- 3380 God lengthede þe day, as hem<sup>11</sup> thoght.  
Maister Josaphus was woundet<sup>12</sup> þore,
- Josephus is  
wounded.

<sup>1</sup> *B* amonge.<sup>2</sup> *LB* *CD* to dye.<sup>3</sup> *B* Him to help þer come to bote.<sup>4</sup> *L* omits ll. 3371-4.<sup>5</sup> *CD* bytyng.<sup>6</sup> *B* moche. *C* ful myke.<sup>7</sup> *D* But. *C* Natheles with the emperoure the bettur was left.<sup>8</sup> *BCD* Fourty.<sup>9</sup> *B* of hem he reft. *L* þat he hem rafte.*C* Jewys of hem were byraft. *D* he hem byreft.<sup>10</sup> *BL* Alle þei dide (*L* duden) hem for to fle.*CD* And all that (*D* the) other deden hem to fle.<sup>11</sup> *C* oure men.<sup>12</sup> *B* þer ywounded sore. *L* wounded sore.*C* woundyd there full sore.



- þat noble clerc, swithe<sup>1</sup> soore.  
 He couth moost, in dede and sawe,  
 Of all þat fel to<sup>2</sup> Jewes lawe.  
 3385 But oon thyng wel helpe hym than,  
 þat he was a prive Cristen man,  
 And for his kynde was not soo,<sup>3</sup>  
 þerfore was hym wonder woo ;  
 þere<sup>4</sup> often he hem bysoght,  
 3390 But þerof, I wot, ne sped he noght.  
 Whan þese<sup>5</sup> Jewes seyen þis fare,  
 þan had þei sorwe and grete care  
 þat þei soo overcomen were ;  
 And alsoo such hanger hem gan dere  
 3395 That þe stronge the febell ete, fo. 47.  
 The gres,<sup>6</sup> the erthe<sup>7</sup> under her fete,  
 And her owne donge alsoo.  
 Hors and hounde þei lete noon goo,<sup>8</sup>  
 Ni other best þat ran on fete,<sup>9</sup>

Famine in the  
city :

<sup>1</sup> *B* was and gret of lore. *L* and wijs of lore.

*C* that was so wys of lore.

<sup>2</sup> *B* Of alle þat were of þe. *C* Of all the men of the.

*L* þat weren in.

<sup>3</sup> *C* þat harm for his kyndenes he had tho.

<sup>4</sup> *L* þereof. *D* Therfore. *C* And of licens.

*B omits ll. 3389-90. C adds two lines more after l. 3390 :*

That he mygt away have stert,

That he with hem had caugt none smert.

<sup>5</sup> *BCLD* the citezeyns.

<sup>6</sup> *D* The gras. *BL* ȝe and. *C* And allso.

<sup>7</sup> *B* fen.

<sup>8</sup> *D* Hors, hounde, cat ne lete þai go.

*C* Ne hors ne hound sparyd they tho.

<sup>9</sup> *B* Hors, bestes, rote, ne gras.

*C* Ny oþer bestys, ne rote, nere gras.

*L* Ne oþere beest, ne rote, ne gres.

parents eat  
children, sisters  
eat brothers.  
Story of Mary, a  
rich lady,

who had come  
to Jerusalem to  
visit her friend  
Clarice:

- 3400 And ychon bi lote oþer<sup>1</sup> ete.  
Whan two gere were all agoo,  
þat to þe seege<sup>2</sup> gan come þis woo,  
þurghout þe toun bigan to faille  
Of all manere of vitaille,  
3405 Soo þat þe strengre slogh<sup>3</sup> oþer;  
þe fader þe sone, systour þe brother;  
Men and wymmen her children ete,  
And yche man oþer<sup>4</sup> by every strete.  
A riche lady of þat contre,  
3410 Of large landes and eke of fee  
(Mary she hight sikerly,  
A Cristen womman prively),  
She had acoyntance in Jerusalem,  
And þerfore she þider cam:  
3415 A gode lavedy þat<sup>5</sup> she dede knowe,  
With whom<sup>6</sup> she thoght to dwell a throwe.  
Dame Clary<sup>7</sup> was þe wommanes name,  
Of gode vertues, of<sup>8</sup> holy fame.  
þei livenen þere togeder longe,  
3420 Til<sup>9</sup> þis woo bifell soo stronge.  
Oþer werk couthe þei noon werke

<sup>1</sup> *B* oþer chas. *L* oþer ches. *C* to eten othur ches.

<sup>2</sup> *B* Thorw þe sege. *L* þat þe sege bigan.

*C* Among hem all there com more woo.

<sup>3</sup> *BCLD* robbed.

<sup>4</sup> *BCL* ete opere.

<sup>5</sup> *BLD* þat. *A* and.

*C* To a full gode lady that sheo dede know.

<sup>6</sup> *B* hure. *C* heore.

<sup>7</sup> *LBD* Clarice. *C* Claryce.

<sup>8</sup> *LB* A womman of ful (*B* wel). *C* Sheo was a womon of.

<sup>9</sup> *L* Bot whan.

- But dwellande<sup>1</sup> mychel in holy chirche<sup>2</sup>  
 And ligge<sup>3</sup> þere in afflictiones,  
 In penance and in oresones ;  
 3425 Soo hit byfell, what more or<sup>4</sup> lesse,  
 þei were bothe broght in grete distresse ;  
 For defaut of mete and drynke  
 þei dyen moost<sup>5</sup> of alle thynges,  
 Hem ne was noo liflode left,  
 3430 But all forrobbet and forrefte.<sup>6</sup>  
 This Mary had a doghtur dere, fo. 47b. Mary's daughter  
 þat for hunger dyede þere, dies of hunger ;  
 For whom she made michel sorwe,  
 Bothe on even and on morwe.  
 3435 Hemsself<sup>7</sup> soo grete hunger had  
 þat wel negh hunger made hem mad.<sup>8</sup>  
 " Ete we now þis childe anoon  
 For the hongre þat is us on."  
 " Nay," quod Mary, " þat wil I noght.  
 3440 Er wolde I dye in my thoght.<sup>9</sup>  
 Our Lorde God, þat is soo hende,  
 Of his grace he may us sende.  
 Be we not for þis sory !<sup>10</sup>

Clarice suggests  
 that they eat the  
 child ;

Mary will not  
 hear of it,

<sup>1</sup> *B* dwelle. *C* dwelden. *LD* duellen.

<sup>2</sup> *C* kyrke.

<sup>3</sup> *L* lyen.

<sup>4</sup> *B* what. *CD* and.

<sup>5</sup> *BCDL* That deie þei most.

<sup>6</sup> *C* But from all good they were byrafft.

<sup>7</sup> *D* These ladies.

<sup>8</sup> *BCDL* That dame Clarice to (*L omits* to) Mary bad.

<sup>9</sup> *B* Deie I wolde or it come in my þought.

*C* I wold rathyre dye then I hit thougt.

*L* I wolde dyen ar I it þougth.

<sup>10</sup> *BCDL* to sory.

- Hit stande us to<sup>1</sup> purgatory.
- 3445 Soo shall all, þat wel bileve,  
 þat noo woo ne shall hem greve."  
 In þis talkyng right as þei sat,  
 Jesu Crist hem noght forgat.  
 An aungell come from heven shene,  
 until an angel  
 bids her to do it, 3450 As God hym sent hem bitwene,  
 And seide to hem "Leteth þis strife.  
 All þat ȝe may, holde ȝe ȝoure life.  
 Mary, loke þat þou doo  
 As Clarice here seide þe to.
- 3455 God wil it soo, er þan ȝe dye,  
 to fulfil the  
 prophecy. To fulfillen the prophecie  
 þat speketh of þis, by wey and strete  
 þat wymmen shulde her children ete.  
 Gryccheth' ȝe noght to fulfille
- 3460 All þat is to Goddes wille.  
 þogh ȝe dyen in þis nede,  
 Heven blisse shall be ȝour mede."  
 Whan þe aungell had speke þis sawe,  
 Agayn to heven he gan hym drawe.
- They roast the  
 child. 3465 þei put þe childe upon a spite  
 Agaynes a fuyre to roosten hit,  
 And deden als þis aungell hem bad ; fo. 48.  
 They ete þerof, and made hem glad.
- The smell reaches  
 Pilate, 3470 As Pilate sat in his tour,  
 Of roost he had a grete savour.

<sup>1</sup> *B* Hit mai us stonde in.*C* For hit may stond us as fore.*LD* It may stonde us to (*D* to oure).<sup>2</sup> *LBD* Gruccheþ. *C* gruchith.

Whare it was anoon was<sup>1</sup> soght;  
 He bad hit shulde be to hym broght.  
 þei went and fonde where it was,  
 And come and tolde hym all þe caas.  
 3475 And whan þei had tolde hym þis sawe,<sup>2</sup>  
 þan was Pilate nothyng fawe.  
 And then<sup>3</sup> þe Jewes þider ronne,  
 Upon his erand<sup>4</sup> they bygonne,  
 And her liflode bare hem froo.<sup>5</sup>  
 3480 þan þese wymmen had mych woo,  
 And bilefte in mychel drede,  
 For noo more store þei ne had at nede.  
 But Pilat ne had hunger noon,  
 þogh his<sup>6</sup> vitales were all goon,

and his servants  
 seize the horrid  
 repast.

<sup>1</sup> *B* þei. *C* he.

<sup>2</sup> *B* transposes ll. 3475-6.

<sup>3</sup> *C* then. *BD* þo. *A* thought.

*L* And þe Jewes þat þider dede rome.

<sup>4</sup> *D* To han here pray.

*C* For that tydyng that they here conn.

*L* þe wommans chyld þei hem benome (*over an erasure, in another hand*).

<sup>5</sup> *In B, ll. 3479-82 are:*

The wymmen hungred and were ful wo  
 That þei here liflode bare hem fro.  
 For þis sixt þei were in drede,  
 That þei dide þis luper dede.

*In C:* To that women hastely con they go  
 And heore lyflode they bere hem fro.  
 And then these sely women were in gret drede  
 Lest þey shuld be desesyde for that dede.

*In L:* þe wymmen hadde sorwe and meche woo  
 For her lyflode þai beren hem froo.  
 And for þis sixth þai weren in drede  
 þat þai duden þat wicked dede.

<sup>6</sup> *B* here. *C* heore.

The rich stay  
their hunger with  
precious stones.

3485 Ny noon of þe oþur grete,  
þogh þe pore dyeden for<sup>1</sup> mete ;  
For they had þe noble stones  
Of vertu upon hem for þe nones,  
[For whenever on hem they deden loke  
3490 Heore lyst was fyllyd, as seyth the boke ;]<sup>2</sup>  
And þat made hem live soo longe,  
Til al þe poeple hem amonge  
Ne myght noo lenger soffre þat fare.<sup>3</sup>  
As God hit ordeynede, þoo com her care.

Pilate bids the  
people not to eat  
their children,  
but gold and  
silver ;

3495 Tho Pilate in the toun dede<sup>4</sup> crye,  
And forbede þat vilany,<sup>5</sup>  
þat noo man ne shulde noo more eten  
In þat wise her bigeten ;  
But golde and silver eten he bad  
3500 To alle þoo þat any had.  
And soo þei eten her tresour all,  
Bothe hewen and kerven it small,<sup>6</sup>  
And in som stede it is yfounde  
þat þei eten her tresour ygrounde.  
3505 ȝet they diede many oon, fo. 48b.

<sup>1</sup> *C* for the defaute of mete.

<sup>2</sup> *Only C has these two lines.*

<sup>3</sup> *B* Ne lenger suffre ne wolde,

Thorw God þat had þe termes tolde.

*C* Mygten no lengoure suffer hit, ne wold,

Rygt as God had the termys itolde.

*L* Migtten no lenger suffre, ne wolde,

And God þat had þe termes tolde.

<sup>4</sup> *B* lete.

<sup>5</sup> *B* felonye.

<sup>6</sup> *B* Bothe hewe and corn smalle.

*C* Whan they had hewen hit and corven hit small.

*B omits ll. 3503-4.*

By every strete wel gode<sup>1</sup> woon,  
 For hit was no kyndely fode,  
 Soo þat in no stede it hem stode.  
 But to hem alle it was vile,<sup>2</sup>  
 3510 Whan the toun was zoulde<sup>3</sup> þat while ;  
 For to have out<sup>4</sup> þe tresour  
 Men dede hem pyne wel þe more.<sup>5</sup>  
 Yche oþur man<sup>6</sup> his neghbour ete,  
 As for deynte þei helde hit swete ;  
 3515 The wif þe husband, þe husband þe wife,  
 þat everyche byrefte<sup>7</sup> oþer life ;  
 Somme with teth oþer<sup>8</sup> to-gnowe,  
 And somme with hondes oþur drogh.  
 Soo thicke þei dyeden, by strete and weye,  
 3520 For stynke of dede<sup>9</sup> men þere þei leye ;  
 And of þe comyn raunsoun<sup>10</sup>

but such food  
 does them no  
 good,

and they return  
 to cannibalism.

<sup>1</sup> *B* gret.

<sup>2</sup> *B* But to hem alle hit bifelde.

*L* Bot hem alle to bigile.

*C* But the[y] dyden hit all so for a wyle.

<sup>3</sup> *L* zolden. *D* wonnen. *B* Whan þe toun was up zelde.

*C* For that they wolden heore enymyes bygyle.

<sup>4</sup> *L* out of hem.

*C* For they shuld fynd in the town no tresoure.

<sup>5</sup> *B* Men paiede hem wel þe bitterour.

*C* But well the more pyne they hed therefore.

<sup>6</sup> *L* mighth his foo ete. *D* man his foo mygte ete.

*C* And git at the last uchone must other ete.

*B* S[*for* E]che opere day þei dide it ete.

<sup>7</sup> *B* bynam.

<sup>8</sup> *C* dede othere gnaw.

*D* With here teþe eche other to-gnouȝ.

<sup>9</sup> *L* þe men þat dedun deye.

*B* dede þat adoun leie. *D* dede men that there lay.

*C* That the stynk of hem made mony one to dey.

<sup>10</sup> *C* Nertheles aftur heore own dyvysyon.

Corpses lie  
unburied,

whereat Titus  
afterwards makes  
moan.

- bei buryede þe bodyes of the toun.  
 And whan hem failede of her tresour,  
 þan were þei buryede noo more,  
 3525 But þan were þei leide on hepes, all  
 þat for hongre deed gan fall ;  
 So þat þe stynke þe toun fulfillede  
 Of careynes<sup>1</sup> þat lay unhelede ;<sup>2</sup>  
 þat fader and moder, syster and brother  
 3530 Dyede, þat noon myght bury oþur.  
 But sithen, whan þe toun was take,  
 Titus michel mone gan make,  
 For the poeple soo thicke lay  
 On hepes ded by every way.  
 3535 Adoun he fell wel sone on knee :  
 "Lorde, forgeve my fader and me,  
 For þurgh us lye þei not deed,  
 But for her owne feble<sup>3</sup> reed.  
 Hadde þei erst<sup>4</sup> hem golden to us,  
 3540 Ne shulde þei noght have leyn þus."  
 Somme right deed liggeand<sup>5</sup> þei fonde, fo. 49.  
 Bityng<sup>6</sup> her hosen and shoon in honde ;  
 And þerby he<sup>7</sup> wist right anoon  
 þat for hunger þei dede echon.  
 3545 Diches he<sup>8</sup> dede make and<sup>9</sup> bylde

<sup>1</sup> *B* bodies.

<sup>2</sup> *BCDL* unhilde.

<sup>3</sup> *C* wykked.

<sup>4</sup> *B* rapur. *C* gere. *L* er.

<sup>5</sup> *LD* liggeyng. *C* lyggyng. *B* omits ll. 3541-4.

<sup>6</sup> *LD* Bitande. *C* Gnawyng.

<sup>7</sup> *C* wist they. *L* wisten þai.

<sup>8</sup> *LBC* þai.

<sup>9</sup> *D* sone thenne.



- þan for the bodyes of man<sup>1</sup> and childe.  
 Pilate<sup>2</sup> anoon his counseill toke.  
 For grete drede soore he qwoke.  
 þei seide to hym " We rede þe  
 3550 Lete geelde up swithe þis citee.  
 þis, us thynketh, is al for our best ;  
 In hit<sup>3</sup> shul we never have rest."  
 " Nay," quod Pilate, " þis is my reed.  
 I wot þer nys noo way but deed ;  
 3555 ȝet we shull awhile abide,  
 For to seen what wil bytide.  
 þis lordes dyen,<sup>4</sup> þat ben withoute,  
 Or elles we, in myddes her route ;<sup>5</sup>  
 þan thar<sup>6</sup> us care ful litell all  
 3560 On whether side soo it fall.  
 Oþur we wil doon as I shall seye,  
 To sechen us helpe another weye.  
 Doo<sup>7</sup> what we wil hem gyve,  
 þat we may dwelle still and live."  
 3565 Herto þei grauntede everychon,

Pilate holds a council.

They decide to ask for terms.

<sup>1</sup> *D* these dede men.

*B* And þerinne þe bodies þei helde.

*C* And thereyn the bodyes there they hyld.

*L* And pere þai duden þe bodyes hilde.

<sup>2</sup> *C* has two introductory lines :

But turn we now anon agayn

Unto the mater that we before sayn,

How Pylat, *etc.*

<sup>3</sup> *LB* *CD* Hereinne.

<sup>4</sup> *LB* *CD* mowen dyen.

<sup>5</sup> *B* Here amydde al þe route.

*C* And that happeli or we amyddus all heore rout.

*L* Or we deygyn al þe route.

<sup>6</sup> *BC* dar we. *D* dare us.

<sup>7</sup> *B* Cast we. *C* Let us cast. *L* Casten we. *D* Do caste.

Vespasian sends  
Jacob to find out  
the state of things  
in the city.

- And casten all how þei wolde doon.  
 þe whiles þat þei casten soo,  
 þe Emperour seide to Jacob "Goo  
 And speke to somme of þat citee,  
 3570 And loke what governance perinne be,<sup>1</sup>  
 And loke wheþur þei wil zelde þe toun<sup>2</sup>  
 For to come out of her prisoun.  
 For þei have not al her wille ;  
 I trowe for hunger somme do spille.  
 3575 Goo now sone, for weten I wolde  
 Wherto we shulden us holde.  
 þei ben streyt bystad in every strete.<sup>3</sup>  
 þei have hunger, and <sup>4</sup> we have mete.  
 Seye hem þei come and zeelde us to,  
 3580 For atte last þei shull doon soo."  
 Tho Jacob wente to þe wall,  
 A Jewe he sawe, he gan hym call :  
 "Clepe <sup>5</sup> me," he seide, "þere Josephus,  
 Bid him <sup>6</sup> come and speke with us."  
 3585 He went forth and broght hym swithe.  
 Jacob of hym was ful blithe,  
 And he of hym was blithe alsoo.

fo. 49b.

Jacob goes to the  
wall and asks for  
Josephus.

<sup>1</sup> *B* And ywite in what poynt þei be.

*C* And loke what poynt þat þey yn be.

*LD* And wyte what poynt þai inne be.

<sup>2</sup> *L* transposes ll. 3571-2.

<sup>3</sup> *B* Thei deieþ adoun in þe strete.

*C* For hit is with hem strayt in every a strete.

*L* þai dyen for defaut þere in þe strete.

<sup>4</sup> *D* God sent us mete.

*B* For gret hungur and no mete.

<sup>5</sup> *C* Now call.

<sup>6</sup> *A* hem. *BCDL* him.

Quod Josephus "Hou come þou us fro?"  
 He tolde hym þan, all as it was ;  
 3590 And he seide "Deo<sup>1</sup> gracias!"  
 "What," quod Jacob, "art þou Cristiene?"  
 "ȝe, felawe," he seide, "wilt þou listene?  
 I am a privy Cristen man,  
 And my feith ful wel I can  
 3595 To love Crist right wel y owe,<sup>2</sup>  
 And þat I am to the aknowe.<sup>3</sup>  
 þis oper day, thoo we outnam,  
 Whan ȝe all us overcam,  
 I was woundet þere<sup>4</sup> ful sore,  
 3600 þat I was negh deed þefore ;  
 And þurgh þe miracle of Jesu  
 I am waxen wel ynowe.  
 My fader and moder I have tolde  
 To turnen, and þei ne wolde ;  
 3605 And þat I ne<sup>5</sup> may come þerto,  
 Certes, Jacob, me is full woo."  
 "ȝe," quod Jacob, "holde þe stille,  
 And þou shalt have all þi wille.  
 I shall be<sup>6</sup> fore þe, if I can,  
 3610 To my lorde sire Vaspasian,  
 And for all þoo þat cristened be ;  
 Whan all is doon þou shalt it see.  
 Say me nowe, hou ȝe fare withinne,

Josephus says he  
 is a Christian,

and that his  
 wound was healed  
 by a miracle of  
 Jesus.

<sup>1</sup> *So BCDL.* A doo us grace.

<sup>2</sup> *C omits ll.* 3595-8.

<sup>3</sup> *B* yknowe. *L* biknowe.

<sup>4</sup> *C* at oure batell.

<sup>5</sup> *B* mai not hem brynge þerto.

*L* may hem nough tournen þerto.

<sup>6</sup> *A* bi. *LBD* be. *C* speke.

He tells Jacob  
how ill they fare  
in the city.

Jacob tells how  
he is helping the  
besiegers,

- And whanne we shall þis toun wynne ? ”  
 3615 “ Mafay,” he seide, “ I dar þe seyn,  
 For thicke<sup>1</sup> our folke gynne to dyen,  
 And for the<sup>2</sup> stynke, þat cometh hem froo, fo. 50.  
 Herinne þei dyen wel þe moo.  
 And þerfore we have doon<sup>3</sup> make  
 3620 In myddes þe toun a greet lake ;  
 And evermore, as þei deed doun falle,  
 þereinne sone we cast hem all.”  
 “ Perfay,”<sup>4</sup> quod Jacob, “ and so do we ;  
 And þat was,” he seide, “ first þurgh me :  
 3625 þis dicke, with þe hye paleys,<sup>5</sup>  
 And ȝonder two hye charneys.<sup>6</sup>  
 Me thynketh þei<sup>7</sup> doon a grete foly  
 To holden ageynes God and our partye.  
 And ȝet I hope atte last  
 3630 To wynnen þis toun þurgh my cast.  
 As Pilate seide<sup>8</sup> inmyddes þe toun,  
 þoo he dede me in depe prisoun,  
 þat I and Veroigne,<sup>9</sup> wel<sup>10</sup> goode spede,  
 Haden procuredde all þis dede,  
 3635 Forsothe he ne gabbed right noght ;  
 I wene þerto it wil be broght.

<sup>1</sup> *BLD* Ful picke. *C* Full fast.

<sup>2</sup> *A* they. *BCDL* þe.

<sup>3</sup> *B* late. *C* let.

<sup>4</sup> *B* Maifey. *LD* Mafay. *C* Forsoth.

<sup>5</sup> *B* omits *ll.* 3625-6.

<sup>6</sup> *L* þoroug me was made and þe two charnels.

*C* And eken thys charnell forsoth I wys.

<sup>7</sup> *CD* ȝe.

<sup>8</sup> *B* As I seide Pilat. *C* For Pylat seyde.

<sup>9</sup> *L* Velosyan.

<sup>10</sup> *B* with good spede. *C* forsoth in dede.

- Forsoth, my brother Josephus,  
 I wisshed þat it shulde be thus,  
 And dame Veroigne, þe gode womman.  
 3640 Bifore the steward Velocian  
 I made þat dame Veroigne gede,  
 To beten þe Emperoures nede.<sup>1</sup>  
 Forþi I am with hym prive ;  
 Soo hope I zet þat<sup>2</sup> þou shalt be.  
 3645 Soo helpe me Crist, as I am glad  
 þat hit shall<sup>3</sup> be alsoo he bad.  
 For the Emperour was wonder seke,  
 And wende to have dyede eke ;  
 And God hath helede hym, þurgh his grace,  
 3650 For to doon him<sup>4</sup> sechen þis place.  
 He wil<sup>5</sup> all þe Jewes shende  
 Er þan he wil hennes weende.  
 He wil never leve þis toun  
 Til he have beten hit adoun.  
 3655 Thou myght seen, it is Goddes wille  
 goure vengeance in zou to fulfille ;<sup>6</sup>  
 By many tokenes men<sup>7</sup> may see,

how Veroyne has  
 cured Vespasian,

and how Vespasian  
 is resolved to  
 show the Jews no  
 quarter.

fo. 50b.

- <sup>1</sup> *D* To helpe þe Emperoure in his nede.  
*C* To helpen Vaspasian all at hit (*sic*) nede.  
<sup>2</sup> *B* þou schal be. *L* shaltou be.  
*CD* þat þu shalt be. *A* þan I shall be.  
<sup>3</sup> *A* shal (*sic*). *BLD* schal falle (*L* fallen, *D* bifalle) as I bad.  
*C* shall fall ryxt as I bad.  
<sup>4</sup> *A* hem. *B* And also imade him.  
*C* And hath ymade hym. *L* And þat hap don hym.  
*D* For to done hym.  
<sup>5</sup> *BLD* He þenkeþ. *C* For he shuld.  
<sup>6</sup> *BL* This vengeance to fulfille.  
*C* This vengeance utterly þat he fullfyll.  
*D* zoure vengeance al to fulfille.  
<sup>7</sup> *A* man. *LBD* men. *C* ze.

- And þou wilt bithenke þe.  
 Alle þoo þat ben hereinne  
 3660 Ben acombrede in foule synne,  
 But it<sup>1</sup> be any Cristen wyght  
 Be late comen<sup>2</sup> to God almyght ;  
 And for thei wil noo mercy crave,  
 I byhote þe wel, þei shul noon have,  
 3665 Neyther of God, ny of man,  
 Ny of my lorde sire Vaspasian,  
 For he and Titus his sone, bothe  
 With all þe Jewes þei ben so wrothe  
 þat othe þei maden, þei wil not breken,  
 3670 To leven þe seege til þei be wreken.  
 þerfore, y prey the, seye me sone  
 What þei þenken<sup>3</sup> for to done :  
 Wheþur þei wil þe toun helde,  
 Oþur hastelich<sup>4</sup> up hit gelde ? ”  
 3675 Josephus hym unswared ful stille :  
 “ Jacob, hit was<sup>5</sup> not last her wille  
 þat þei wolde alle doon soo,  
 Whan I come to þe hem fro.  
 I wot forsothe, I byhote the,  
 3680 Hit dureth not longe, thynketh me.  
 Leef me were<sup>6</sup> þat we were out,  
 For we liven in much doute.

Josephus thinks  
 they cannot hold  
 out long ;

<sup>1</sup> *DC* if it. *L* gif (*om.* be).

<sup>2</sup> *B* Late ytorned. *C* That be comyn late.

<sup>3</sup> *BL* þenkeþ þerinne. *C* within thenketh.

<sup>4</sup> *BL* Oþer have ydo and. *D* Or have idone and.  
*C* Or ellys have done that hit were gold.

<sup>5</sup> *BCDL* was. *A* wist.

<sup>6</sup> *B* Me were wel lever. *C* And me were well levyr.  
*L* Me were ful leef. *D* Wel leve me were.

- I wene þei casten to maken<sup>1</sup> gree,  
 If þei mowe, with any fee.  
 3685 Prey for us, and be us fore,  
 þat noo Cristen be forlore.  
 For had þi lorde Vaspasian  
 Ymade hymself a Cristen man,  
 And his sone, with all his oste,  
 3690 Er þou<sup>2</sup> come hider, wel þou wost  
 For hym, hit had ben sikernesse,  
 þan had we golden, more<sup>3</sup> and lesse.  
 zet is us lever to dye hereinne  
 þan gelde us to a Sarazyne.<sup>4</sup> fo. 51.  
 3695 But [we] holde us ful<sup>5</sup> worthy more,  
 Til nede drive us to soffre sore.<sup>6</sup>  
 Farewel, Jacob, my leve brother,  
 ge shall weten<sup>7</sup> oon or other.  
 God of heven with þe be,<sup>8</sup>  
 3700 And all þat ever<sup>9</sup> cristened be !”  
 Sone to þe Emperour he gan goo ;<sup>10</sup>  
 Worde for worde he tolde hym soo.  
 And þan unswarede þe Emperour :  
 “ Sone hope I scapen þis errour.  
 3705 By these wordes now I see

he and the other  
 Christians would  
 have yielded long  
 ago, had Vespasian  
 been christened.

Jacob reports to  
 Vespasian.

<sup>1</sup> *B* make agre. *L* make zoure gree.

<sup>2</sup> *BL* he. *C* they.

<sup>3</sup> *C* long or thys.

<sup>4</sup> *A* Sarzyne. *B* Sarazyne. *C* Saryzen. *LD* Sarasynne.

<sup>5</sup> *B* But he wolde us. *LD* For (*D* But) we holden us.

*C* And therefore we nyl not geld us the while more.

<sup>6</sup> *C* Theyz that we suffern mykell sore.

<sup>7</sup> *B* wite sone anoper. *C* newyn wyten anothyr. *LD* sone wite.

<sup>8</sup> *C* Now, quod Jacob, God be wyth the.

<sup>9</sup> *BCL* þerinne.

<sup>10</sup> *C* And then Jacob comyth the Emperoure to.

- In haste þei shull golden be.  
 Jacob, wake we what we may !  
 Hit negheth negh her terme day."  
 Josephus come þe Jewes unto :
- By Josephus' advice 3710 " Lordynges," he seide, " what wil ge doo ?  
 Vaspasian and<sup>1</sup> Titus his sone,  
 For wrath leve<sup>2</sup> þei, ne cone,  
 Til þat þei han wreken her tene,  
 And þat shall newly be on us sene ;
- 3715 Soo mykel I wot, sire Pilate,  
 As I it have aspyede late.  
 I cannot seen noo weye but oon,  
 þat we ne be deed everychon.  
 Loke what all oure folke wil say,
- 3720 And doo we right<sup>3</sup> as I gou prey ;  
 For þei of þe communalte<sup>4</sup>  
 Felen þis woo<sup>5</sup> more þan we."  
 A crye was made, þe folke come all,  
 Bothe þe grete and þe small.
- Pilate consults the commonalty. 3725 Pilate seide " What rede ge now ?  
 For we doon us all up<sup>6</sup> zowe."  
 The poeple biforn him<sup>7</sup> kest a cry  
 Ful ruwefull and ful grisely,  
 And seide " Feirer it were to dye,
- They utter a rueful cry,

<sup>1</sup> *BCDL* ne.<sup>2</sup> *C* to leve þey nyll not wone.<sup>3</sup> *B* And doþ rigt now.<sup>4</sup> *B* For certes, sire, þe comunalte.*C* For I wott well þat all commynthe.<sup>5</sup> *B* Makeþ mone.<sup>6</sup> *LBC* upon. *D* on.<sup>7</sup> *A* hem. *BCDL* him.



3730 þan þus soo longe here<sup>1</sup> to lye."  
 And som seiden hem amonge  
 " We ben here spered<sup>2</sup> all to longe.  
 We dyen here in grete distresse ;  
 And þat is for oure wickednesse,  
 3735 And for we deden Messias to dye,  
 Hit is his wille<sup>3</sup> we shul abyē.  
 And [þat] shewen<sup>4</sup> þe Romaynes well,  
 þat<sup>5</sup> struyen us and oures everydell.  
 Somtyme was,<sup>6</sup> we seiden soo,  
 3740 þat þe Romaynes shulde þus doo,  
 þan<sup>7</sup> we and all our kynde ran  
 For to destruye þat gode man.  
 By this we may knowe and see  
 þe tyme is comen hit shall soo be.  
 3745 Hit semeth þat Messias may fulfille  
 Of all þinges to doon his wille ;  
 For noo lenger, with noo maner gynne,  
 Mown [we]<sup>8</sup> lasten for our synne.  
 He sheweth wel þat he is God almyght.

and some say that  
 this is their  
 punishment for  
 killing Messias,  
 fo. 51b.

<sup>1</sup> *B* Than in þis myscheef longe.

*C* Then here in wo so long for.

<sup>2</sup> *B* yspered. *C* isparryd. *D* isperred. *L* sperred.

*The next two lines in C correspond to ll. 3737-8 :*

And that kytheth the Romays full well,

For they struyn us every dell.

<sup>3</sup> *L* It is skyl. *LBCD* þat we it abyē.

<sup>4</sup> *L* And þat seen. *B* And þat schewep. *D* And þat shewen.

*C omits ll. 3737-8 (see note on l. 3732).*

<sup>5</sup> *L* For þai. *B* For to him were we unleel.

<sup>6</sup> *B* it was we fyndeþ it so. *C* hit was told us so.

<sup>7</sup> *LBD* Whan. *C* For þat.

<sup>8</sup> *B* Ne mowe we. *L* Mowen we.

*C* May we. *D* We mowe.

- and ask Pilate to  
let them go out  
and end their  
sorrows.
- 3750 We dede as foles with hym to fyght.  
We biddeth<sup>1</sup> hym mercy al to late,  
And þou alsoo, sire Pilate.  
Therefore lat us all out goon,  
To enden<sup>2</sup> all oure sorwe anoon.”
- 3755 And ȝet þei seide hem amonge  
“ Better is short sorwe þan longe.  
To sleen eche oþur fairer it is  
þan ȝeelde us up and fare amys.”  
þoo .xj. thousand leten her life,
- 11,000 of them  
slay one another.
- 3760 As ech slogh oþur with his knyffe ;  
And for the stynke þat of hem cam  
Ful mony of hem þe deth þere nam.  
þan þei crieden, all at a cry,  
To Jesu Crist þat sit on hye :
- 3765 “ Agaynes ȝou,<sup>3</sup> Lorde, we have mysdoon,  
þat such a wrech cometh<sup>4</sup> us on.  
Now mowe we seye, as he<sup>5</sup> dede,  
Whan he towards þe croys ȝede :  
He bad us [not]<sup>6</sup> wepen for his peyne,
- The Jews recall  
Christ's warning,
- 3770 But for oure [self]<sup>7</sup> and for oure kynne.  
We may waryen in our thoght                      fo. 52.  
Hym<sup>8</sup> þat us forthe<sup>9</sup> broght.
- and curse their  
parents,

<sup>1</sup> *L* praieden his mercy.<sup>2</sup> *LBC* enden. *D* overecomē. *A* heede.<sup>3</sup> *BCL* þee.<sup>4</sup> *L* þefore wreche is comen.<sup>5</sup> *BC* he. *ALD* we.<sup>6</sup> *BLD* nougt. *C* we shuld not wepe for oure (*sic*) pynne.<sup>7</sup> *B* us self. *C* oureself. *L* us selven. *D* oure selven.<sup>8</sup> *BLD* The tetes. *C* The tytus.<sup>9</sup> *A* fortht.

- We aghte for to bidde and wille<sup>1</sup>  
 þat þe hilles<sup>2</sup> wolde us hille,  
 3775 þat we ne seyen þis vengeance all,  
 If it so now myght byfall.  
 We may waryen all oure kynde  
 For þe sorwe þat we fynde.  
 We þat be<sup>3</sup> now abyte it sore,  
 3780 þat þei wroghten us bifore.  
 Withouten ende mot þei have care,  
 þat maketh us so evell to fare!  
 Now is comen, þat he us hight.  
 Ageyn our wronge he doth us right.  
 3785 Forþi, Pilate, geelde up þis toun,  
 And delivere us of our prisoun;  
 Or we shall þe smertely take,  
 And all þe grettest, for<sup>4</sup> þi sake,  
 And we ourself shall gelde þis citee,  
 3790 Howsooever of us be.  
 Of þis avise the,<sup>5</sup> sire Pilate,  
 Oþur elles þou shalt bewar to late,  
 For we ne may no lenger liven.  
 Hye þe, þat it<sup>6</sup> were up ȝeven."  
 3795¶ Whan Pilate segh<sup>7</sup> þis, and Josephus
- for whose sin they  
 now suffer.
- They insist on  
 surrender.

<sup>1</sup> *B omits ll. 3773-4. C has:*

We ougt now for to byd and hit mygt be truly  
 That þe hullys wolden us huyden fully.

*D* We mowe wilne everichoon  
 That the hilles fille us on.

<sup>2</sup> *L* erþe.

<sup>3</sup> *LD* lyven. *B omits ll. 3779-80.*

<sup>4</sup> *B* eke forsake.

<sup>5</sup> *B* Therof bise þee.

<sup>6</sup> *BCDL* þe toun.

<sup>7</sup> *C* herd.

The defenders  
pray Vespasian  
for mercy.

And Barabas and Archelaus,  
þei and þe poeple wenten alle,  
And on þe Emperour þei gan to calle:

“Have mercy on us, sire Emperour,<sup>1</sup>

3800 And take<sup>2</sup> us, sire, to þi socour!  
The tyme is comen, as we þe telle,  
þat we ne mowe noo lenger dwelle.  
We han doon alle þat we may.  
Of vij gere þis is þe last day.

3805 And þerfore, sire, we the pray, fo. 52b.  
Whether shull we live or dye?”

He rejoices to  
hear them,

The<sup>3</sup> Emperour þis wordes herde;  
With mykel joye forth he ferde.  
Als<sup>4</sup> swithe he gan doun falle

3810 On [his]<sup>5</sup> knees, biforn hem alle,  
And seide “Welcome be Goddes sonde!  
For he is Lorde in<sup>6</sup> þis londe.  
Now I see he wil fulfille  
þat I shall have al my wille.”

but will grant no  
quarter.

3815 He roos and spake to hem all:  
“Hereth now, what shall zou fall,  
þat ge shul heren speken and see.<sup>7</sup>  
Noo mercy shull ge fynde in me;  
For ge slewen,<sup>8</sup> in þis stede,  
3820 Jhesu Crist in his manhede.

<sup>1</sup> *B omits ll. 3799-3800.*

<sup>2</sup> *LCD take us. A takes.*

<sup>3</sup> *BL Tho þe. C And when the.*

<sup>4</sup> *BLD Also. C And also.*

<sup>5</sup> *BLD On his. C Rygt on his.*

<sup>6</sup> *BLD of alle londe. C of all this lond.*

<sup>7</sup> *C For that y yew tell, ye shull hit se.*

<sup>8</sup> *A shewen. B slow. C slowen. LD slougen.*

- Without alle maner of gylte  
 ze demede hym<sup>1</sup> to ben yspilte.  
 And evermore rewen<sup>2</sup> it I owe;  
 Ne had ze ben, I had hym sowe.<sup>3</sup>  
 3825 ze have yfailede of his grace;  
 So shull ze of myn in þis place.  
 All myn wille I have zou tolde,  
 Wherto ze shall zou holde."  
 þan seide þe Kynge Archelaus  
 3830 "Sire Emperour, shal hit be þus?"  
 He gan to rippe<sup>4</sup> a gap wide  
 Adoun evenlonge aftur<sup>5</sup> his side;  
 Anoon his swerde out he drogh,<sup>6</sup>  
 And þeron hymself he slogh.  
 3835 He fell doun deed, toforn hem all,  
 Into þe dike over<sup>7</sup> the wall.  
 "Forsothe," seide the Emperour,  
 "Sire Archelaus was a<sup>8</sup> traitour;  
 Forþi on suche dethe he stervede,<sup>9</sup>  
 3840 As he hath of right deservede.

Archelaus kills  
 himself.

<sup>1</sup> *A* hem. *LCD* hym.

*B* has, for ll. 3821, 3824 (omitting ll. 3822-3):

Withoute any gult, al for e[nv]ye.

Nadde ze be, I hadde him seye.

<sup>2</sup> *D* it shal reue zou certeyn. *C* mot hit ruwe gew.

<sup>3</sup> *D* seyn.

<sup>4</sup> *B* ryve. *L* renden. *C* racen.

<sup>5</sup> *B* Adoun anone bi. *L* Doun of hym after.

*C* All of his garnament adoun by.

*D* Adoun endelonge by.

<sup>6</sup> *D* With a swerde that he out droug.

<sup>7</sup> *L* under.

<sup>8</sup> *D* Goddes.

<sup>9</sup> *C* transposes ll. 3839, 3840.

Pilate opens the  
town-gate.

Josephus escapes  
to Jonoporam,

but is besieged  
there,

- Goo buryeth hym" he seide "up all þinge  
With honure, for he was a Kynge."  
Pilat and alle wente adoun fo. 53.  
To oon gate of þe toun,  
3845 And oute at þe gate þei<sup>1</sup> wende.  
He toke<sup>2</sup> þe keyes in his honde.  
The gate was open<sup>3</sup> in þat cost  
þat Titus lay<sup>4</sup> with his ost,  
Whan þe toun shulde be golde and take.  
3850 In þe prees he<sup>5</sup> gan out shake,  
Josephus,<sup>6</sup> with many a man,  
Into þe citee of Jonoporam,<sup>7</sup>  
For to ascapen al the woo  
þat to þe [Jewes]<sup>8</sup> was ordeynede þoo.  
3855 þe Emperour wist þis on hast;  
And sone, I wot, he was bicast  
With armede men, with many wepen,  
Bothe nyght and day þat toun to kepen.  
And Josephus strongelich he stode,  
3860 Er þat<sup>9</sup> he wolde shede his blode,  
To<sup>10</sup> þe Emperour sir Vaspasian,

<sup>1</sup> *LC* he. *B* He wente oute þo I understonde.

*D* Ther oute he wente he uolde wonde.

<sup>2</sup> *BCLD* With.

<sup>3</sup> *B* openyd with sorw most. *L* upon þat ilche cost.

<sup>4</sup> *B* And Titus was redi. *L* þere Titus lay.

*C* Thereas Tytus lay yn.

<sup>5</sup> *B* omits he.

*C* All in þat pres þan can outshake.

<sup>6</sup> *A* And Josephus. *D* And maister Josephus. *BCL* omit And.

<sup>7</sup> *B* Jenopozam. *C* Jenoperam. *LD* Joneperham.

<sup>8</sup> *LB* *CD* þat þe (*C* these) Jewes shulden to (*D* shulde unto).

<sup>9</sup> *L* And arst.

<sup>10</sup> *CD* Agaynus. *L* þan to gelden hym to Vaspasian.

For he ne was noo Cristen man.  
 But I am siker, at þe last  
 The Emperour smot <sup>1</sup> hym soo fast  
 3865 þat þe sege he let stille be ;  
 With elleven felawes he gan to flee  
 Under the erthe, in[to] <sup>2</sup> a cave,  
 Hem to socour and to save.  
 And whan her vitailles were goon <sup>3</sup>  
 3870 His felawes seiden everychon  
 "Sire, þus we may not longe lye ;  
 We dwelle here, we shul dye.<sup>4</sup>  
 Everyche of us shall oþer <sup>5</sup> ete  
 Atte last, for nede of mete.<sup>6</sup>  
 3875 Maister, at þe we wil bigynne,<sup>7</sup>  
 For þou art moost maister hereinne.  
 þan we shull have the lefe <sup>8</sup> reward  
 Of hem þat levede <sup>9</sup> afterward."  
 Josephus unswared as a man fo. 53b.  
 3880 Ful coyntelich, as nede was than :  
 "Nay, it wil not wel be soo.

and flees with  
 eleven others to  
 a cave.

His companions  
 propose to eat  
 him,

<sup>1</sup> *B* þougʒt on him. *C* sougʒt hym out.

*LD* sougʒt on hym.

<sup>2</sup> *BCL* into. *D* intil.

<sup>3</sup> *C* But there of vytaylys had they none.

<sup>4</sup> *B* But gif we wol abide and deie.

*C* For well wyte we then þat we shull dye.

*L* Ful wel we witen here shullen we dye.

*D* ȝe wite it wel we shulle here dien.

<sup>5</sup> *D* eten other.

<sup>6</sup> *D* For nede of mete men sparith not his broþer.

<sup>7</sup> *B omits ll.* 3875-8.

<sup>8</sup> *LCD* lesse.

<sup>9</sup> *C* lyvyth forth here.

*L* duellen. *D* lyven.

but he persuades  
them to cast lots.

Castest cut,<sup>1</sup> bitwix two and two,  
Which of us shal oþer ete,  
And wech we shall on live lete.

3885 Hoolde ȝe all," he seide, "to this ? "  
"ȝe," þei seide, "forsoth," y wys.

At last he is left  
with one other,

þus ech of hem oþer <sup>2</sup> name,  
Til hit to Josephus cam  
þat þe cut shulde falle upon.<sup>3</sup>

3890 Dye he shulde right anoon ;  
But God wolde [not]<sup>4</sup> he dyede þan,  
For his wyt helpede many a man.  
His fere <sup>5</sup> gan his swerde to drawe,  
Josephus to have yslawe.

whom he slays to  
save himself.

3895 But Josephus [þat] sotiel <sup>6</sup> was,  
Segh þat he was in <sup>7</sup> a kaas ;  
He leepe on hym also <sup>8</sup> he cam,  
And his swerde he <sup>9</sup> hym bynam.  
The same doom he hym gafe  
3900 þat he shulde hymselfe have.  
And þan he lefte<sup>10</sup> þere aloone ;

<sup>1</sup> *LBD* lott.

<sup>2</sup> *L* ette oþere þan.

<sup>3</sup> *BLD* That (*L* þoo) þe lote fel him (*D* shulde falle)  
apone.

*C* And at the last then the cut fell hym apon.

<sup>4</sup> *BLD* nouȝt. *C* not.

<sup>5</sup> *BD* felaw.

<sup>6</sup> *BCLD* þat sotil (*D* queinte) was.

<sup>7</sup> *B* so neȝ þat cas. *C* in an hard cas.  
*L* in þat cas. *D* in this cas.

<sup>8</sup> *BC* rigt as. *LD* als.

<sup>9</sup> *CD* from (*D* of) hym he nam.

<sup>10</sup> *B* he him left. *C* he lafft hymself.  
*L* hym bileved he. *D* he bilefte.



- So þat he come out anoone,  
 With his swerd in his honde,  
 And to the Emperour he wonde.  
 3905 þoo þe Emperour to hym drogh,  
 And seide "Felawe, what art þou?"  
 He seide "Sire, I hat<sup>1</sup> Josephus,  
 þat wroot þe story amonges us  
 Of all þat evere ywriten men<sup>2</sup> fynde  
 3910 Amonges the Jewes and<sup>3</sup> her kynde."  
 þe Emperour seide "þou art a spye.<sup>4</sup>  
 þou shalt be bounden til þou dye,  
 For methynketh þou seist amys.  
 If þou haddest doo<sup>5</sup> soo, y wys,  
 3915 Why narest þou warnede<sup>6</sup> hem to save  
 For<sup>7</sup> the harmes þat þei shull have?"  
 "Sire," seide Josephus hym to,  
 "On tho þat lyven<sup>8</sup> get ich it doo.  
 þat y warnede hem of þis caas,  
 3920 Feele zeres her<sup>9</sup> þan it was,  
 And of her bokes I take witnesse  
 [þat I have writen so, I gesse.]"<sup>10</sup>

He goes to  
 Vespasian,

who calls him a  
 spy.

fo. 54.

<sup>1</sup> *B* hate. *D* hette. *LC* am.

<sup>2</sup> *BCL* ȝe.

<sup>3</sup> *L* of oure kynde.

<sup>4</sup> *L* omits ll. 3911-2.

<sup>5</sup> *BCL* be (*CL* ben) so wys.

<sup>6</sup> *C* taugt hem hemself to save.

<sup>7</sup> *BL* Fro. *CD* From.

<sup>8</sup> *B* Apone hem þat it hard.

<sup>9</sup> *BC* or. *LD* er.

<sup>10</sup> *From L.* *B* as I gesse.

*C* all so I ges.

*D* boþe more and lesse.

- The bokes of þe lawe þei<sup>1</sup> con echoon,  
 And other<sup>2</sup> men þat livede, many oon ;  
 3925 And alle þei witnesse,<sup>3</sup> in þat stede,  
 þus<sup>4</sup> Josephus hath writen and sede.  
 þan spake Jacob for hym thore :  
 " All þat he seith y wil be fore."  
 Thoo seide sire Vaspasian  
 3930 " Josephus, art þou a Cristen man ? "  
 " ge, sire," he seide, " sikerly.  
 But I have hit borne prively."  
 Right anoon he was unbounde.  
 He thankede hym<sup>5</sup> þat i[l]che stounde.  
 3935 And seide " Sire, if þou loke,  
 get shalt þou fynde in þi<sup>6</sup> boke  
 þat I seide þin was þe honour  
 Of Rome to ben Emperour,  
 Fourty daies er hit bifell,  
 3940 And how sire Titus forgede his hele.  
 And þurgh þe counseill of me  
 I hope þat hool he shal be."  
 þan wex þe Emperour ful glad,  
 And seide " þan have y þat I bad."  
 3945 And seide " Maister Josephus,  
 I ne wolde forgoo my sone Titus,

Jacob pleads for  
 him,

and he declares  
 himself a  
 Christian.

He claims to have  
 foretold Ves-  
 pasian's accession,

and offers to cure  
 Titus.

<sup>1</sup> *B* were brought. *C* then comen.

*L* has for ll. 3923-4 :

And men þat lyveden many on  
 Witnessed it everychon.

<sup>2</sup> *B* þo him levyd.

<sup>3</sup> *LBCD* witnessed.

<sup>4</sup> *BL* That. *C* All that.

<sup>5</sup> *B* God.

<sup>6</sup> *B* þis. *C* that. *LD* þe.

- And<sup>1</sup> I myght his life to save,  
 For noo thyng þat I myght have.  
 Ful mikell honour þe shall be gyven,  
 3950 If þou myght helpen hym to lyven." fo. 54b.  
 "Sire," he seide, "have ge<sup>2</sup> noo drede.  
 I hope full well þat we shul spede."  
 þei broghte him<sup>3</sup> to Titus swithe;  
 Of his comyng he was blithe.<sup>4</sup>  
 3955 Whan Titus had herde his fadres sawe,  
 To Josephus he gan hym drawe,  
 And lovede and levede hym sithen moost,  
 Save his fader, of all þe oost.  
 ¶ On a day he seide to Josephus<sup>5</sup>  
 3960 "Whan shall be doon þat þou hight us?"  
 "Sire," he seide, "tomoru day  
 Hit shal be doon, if þat I may."  
 "Come tomorwe<sup>6</sup> and ete with us þan."  
 "I shall be redy, if<sup>7</sup> þat I can,  
 3965 In<sup>8</sup> forward þat þou ne wrath þe  
 With what man I brynge with me;  
 And I shall come in þis covenante."

A day is appointed  
 for the cure.

<sup>1</sup> C Yff that. L And I wist hou.

<sup>2</sup> LB þou.

<sup>3</sup> A hem. D hym. B He wente þo. L He brougth hym.  
 C þen was he brougt.

<sup>4</sup> LCD þat of his comyng was glad and (CD was full) blipe.

<sup>5</sup> L Whan shal be don þou hightest us,  
 þat my fader tolde us?

<sup>6</sup> C tomorow, quod Tytus.  
 D Quod Titus, Ete with us tomorowe þan.

<sup>7</sup> C All redy syre, quod Josophus, syre gif.  
 D Grauntmercy, Sir, in al.

<sup>8</sup> LB On. C Up this.

Josephus seeks  
out a man whom  
Titus hates,

and bids the  
steward set him  
opposite Titus at  
dinner.

- “Perfay,” quod he,<sup>1</sup> “all þis I graunte.”  
Josephus to<sup>2</sup> his þoght gan cast,  
3970 And soo avisede<sup>3</sup> hym at þe last :  
“With a joy come his evell, perfay,  
And with a sorwe it most away.”  
Anoon he made<sup>4</sup> to aspye þan  
If þere were [evere]<sup>5</sup> any man  
3975 That Titus had hatede stronge,  
And þe wrath had lastede longe.  
Tho<sup>6</sup> hym was toolde þere was such oon.  
He made hym come forth anoon ;  
And anoon he chargede calle  
3980 The steward of þe Kynges halle.  
þoo seide Josephus “Gode felawe,  
Wilt þou doon after myn sawe ?  
Loke þou assent to me now,  
For Titus love and for is prowē.”  
3985 “Sire, I sey þe sikerlike, fo. 55.  
I graunte to doon it blithelike.”<sup>7</sup>  
“Wel,” seide Josephus als sone,  
“As mete tyme is<sup>8</sup> at noone,  
Doo me sette a litell borde  
3990 Right tofore Titus þi lorde ;  
And þereat shal þis man be<sup>9</sup> sette.

<sup>1</sup> *LBCD* Titus.

<sup>2</sup> *LBCD* in.

<sup>3</sup> *LBCD* biþough.

<sup>4</sup> *LBD* dude. *C* asked syre Tytus men than.

<sup>5</sup> *So LD.* *C* gif they knew there.

<sup>6</sup> *BD* Tho. *L* And. *C* And than. *A* To.

<sup>7</sup> *D* priveliche.

<sup>8</sup> *A* is is (*sic*).

<sup>9</sup> *LCD* be sette. *A* be fette. *B* biset.

### Titus is so enraged

that the illness  
leaves him.

**He thanks  
Josephus.**

<sup>1</sup> *LB* And gif. *D* gif.  
*C* And gif y the hote, reheyt hym allso.  
<sup>2</sup> *B* Tho Titus.  
<sup>3</sup> *BCL* agrevyd. *D* in anger.  
<sup>4</sup> *D* bloode.  
<sup>5</sup> *D* For anger so he chaunged his mode.  
<sup>6</sup> *B* And comforte him þo he bigan.  
*C* And to rehayte hym he bygann.  
*L* And reheten hym bigan.

- With noo man þat þou with þe broght,  
 And I grauntede the sikerly.  
 Hit shal ben holden witerly,<sup>1</sup>  
 For þou dedest [it]<sup>2</sup> for myn hele. fo. 55b.
- 4020 I thanke it the, for I have it wele.<sup>3</sup>  
 þou art me dere, whil þat I live ;  
 And hym my wrath I al forgeve."  
 Tho his fader wist how hit was,  
 I hooted þe, he made grete solaas.
- 4025 Aftur þus, ay in alle thynges,  
 Josephus was nexte þis<sup>4</sup> rich Kynges.  
 Goo we now to Pilate agayn,  
 For of hym I have to seyn.  
 Here<sup>5</sup> he gan profre make
- 4030 For the toun and for his sake,  
 To witen if þei myght savede be  
 With golde, silver, and oþer fee.  
 ¶ Titus sagh Pilat,<sup>6</sup> and was ful glad ;  
 Better tithinge he ne bad.
- 4035 Pilate seide " Sire, I prey the,  
 Astounde<sup>7</sup> þat þou here me.  
 For to be<sup>8</sup> stille, I wil þe gyve,  
 Every gere whil þat I live,  
 Soo þat þi fader wil me save,

Pilate offer  
ransom.

<sup>1</sup> *BL* trewliche. *C* full truly.

<sup>2</sup> *So LCD.*

<sup>3</sup> *D* I graunte þe worshipe and þanke þe as wele.

<sup>4</sup> *CD* these. *L* þe kynges. *B* to þe kyng.

<sup>5</sup> *L* Hereþ hou.

<sup>6</sup> *B* Pilat saug Titus.

<sup>7</sup> *B* Now Titus. *LC* Sir Titus.

<sup>8</sup> *B* duelle.

- 4040 And my bailly<sup>1</sup> for to have,  
 I wil gyve hym is<sup>2</sup> truage,  
 And<sup>3</sup> an . C. sparhaukes ramage,  
 And an . C. gentyll faukenes also,  
 Of houndes . xxx<sup>4</sup> medes<sup>4</sup> þerto,  
 4045 An . C. palles<sup>5</sup> of silke and golde,  
 þe ricchest þat ben<sup>6</sup> boght or solde,  
 And ten lyones, and libardes ten,  
 And ten beres from her<sup>7</sup> den,  
 And five<sup>8</sup> mules ychargede wel  
 4050 With golde and silver everych dele,  
 And eke with alle þe best stones  
 þat may be founden for þe nones.  
 Wyte at<sup>9</sup> my lord, where<sup>10</sup> he wil soo,  
 And seye me swith what I shall do ? " fo. 56.  
 4055 Titus was glad, þat ilke tide,  
 He<sup>11</sup> segh þe gate openede wyde,  
 And for he segh sire Pilate  
 Redy to zelden hym at þe gate.  
 He come and tolde his fader þis ;  
 4060 Anoon he gan to wepe for blys.  
 His fader seide " Me liketh þis tale.

<sup>1</sup> *B* Al my baille.

<sup>2</sup> *LBC* þis. *D* his.

<sup>3</sup> *LBC* omit And.

<sup>4</sup> *B* mutes. *C* muotus. *L* And houndes pritty mute.  
*D* And an hundrid hondes þat be mete.

<sup>5</sup> *B* clopes.

<sup>6</sup> *A* hem. *LCD* ben. *B* mowe be wrougt.

<sup>7</sup> *LBC* þe.

<sup>8</sup> *B* ten.

<sup>9</sup> *B* of.

<sup>10</sup> *LB* gif.

<sup>11</sup> *LBC* For he (*L* omits segh).

Vespasian rejects  
his offer,

[Forsoþe, son, I am his bale,]<sup>1</sup>  
þogh he wolde gyve me al þis worlde,<sup>2</sup>  
Never the better ne<sup>3</sup> worthe he herde ;  
4065 And þogh he myght thole als mychel shame,  
As<sup>4</sup> alle men<sup>5</sup> þat bereth þe<sup>6</sup> name,  
From man was made to þe worldes ende,  
He were more worthy my leve freende.

and bids Titus  
seize him

4070 Take þin folke, and goo hym to,  
And seye hym þat I sende<sup>7</sup> hym soo.  
Take hym, sone, upon my blessing,  
And doo þat he be<sup>8</sup> in siker kepyng ;

and enter the  
town,

And wende forth into þe toun,  
And I shall kepe it enviroun,  
4075 þat noon ascape but I hit see.

sparing only the  
Christians.

And Jacob here take with þe ;  
For he knoweth þe Cristen men,  
Man and wymman,<sup>9</sup> which þei ben.  
For þou wost þat I have sworn  
4080 þat noon of hem shall be forlorn  
And alle tho, þat ȝe shall selle,<sup>10</sup>  
As þei be slayn, þat<sup>11</sup> men hem telle."  
Titus anoon forth he spronge

<sup>1</sup> *So LBD.* C For certeynlych I shall ben his bale.

<sup>2</sup> *LBD* werd.

<sup>3</sup> *C* for me shall he be herd.

*I* He ne shal nevere þe better ben herd.

<sup>4</sup> *LBCD* As. *A* And.

<sup>5</sup> *D* Jewes.

<sup>6</sup> *LBCD* omit þe.

<sup>7</sup> *LBC* seide.

<sup>8</sup> *LC* And loke þou do hym. *B* And do him þan.

<sup>9</sup> *I* And ek þe wymmen.

<sup>10</sup> *B* felle.

<sup>11</sup> *LBC* lete.



- [With his ost, stif and stronge.]<sup>1</sup>  
 4085 Wolde þei þan no lenger abide,  
 But fulden þe dike on every side.  
 þei kest open þe gates wide.<sup>2</sup>  
 Sire Titus in anoon gan ride,  
 With .xxx<sup>3</sup>. hundrede<sup>4</sup> armede wele  
 4090 Bothe in iren and eke in stele.  
 He toke Pilate, þere he stode ; fo. 56b.  
 XXX<sup>5</sup> knyghtes kepte hym gode.  
 I hope<sup>6</sup> þat he ful sore qwoke,  
 Whan þe knyghtes hym undertoke.  
 4095 Titus let take all þat he mette,  
 And þoo þat hid hem he let fette.  
 He comaundet his men als bilyve<sup>7</sup>  
 To kepen all þat þei token on live.  
 He dede hem bynden everychon ;  
 4100 Of hem ne scapede lives<sup>8</sup> noon,  
 But if any breke his necke,  
 Oþer drenchede hym in any dyke.<sup>7</sup>  
 The Jewes were leide on hepes grete,  
 Fast ybounden, honde and fete.  
 4105 As Titus roode hym up and doun,  
 And byhelede<sup>8</sup> þe walles of þe toun,

Titus rides into  
Jerusalem with a  
strong force,

and takes Pilate

and all the Jews ;

none escape  
capture save by  
death.

<sup>1</sup> So B. C both gret and stronge.

LD gret and long.

<sup>2</sup> D omits ll. 4087-8.

<sup>3</sup> LD þousande.

<sup>4</sup> B trewe. L woot.

<sup>5</sup> LB CD blyve.

<sup>6</sup> BC never one. D alyve non.

<sup>7</sup> B flette. LD bek. C brek.

<sup>8</sup> LB felde. C lett falle. D fel doun.

Joseph of  
Aramathie is set  
free,

- And at a walle<sup>1</sup> he fonde a place  
Wel thicker þan þat<sup>2</sup> oþur was ;  
He had þerof grete ferlike,  
4110 Why it was ymade soo thicke.  
To wite<sup>3</sup> he nolde noght blynne,  
For to seen what was þerinne ;  
But at þe last in he wan,  
And fonde þere an olde hoor man,  
4115 Al glad and hewed of þe best,<sup>4</sup>  
As who were comen<sup>5</sup> from a fest ;  
And<sup>6</sup> askede hym hou he þere cam,  
And what tyme, and þurgh wham,  
And what he hight witerly ?  
4120 He seide " Joseph of Aramathie.  
First I was in prison, men<sup>7</sup> herde,  
For Jhesu love, ful fast ysperde ;<sup>8</sup>  
And þat was, sire, for his buriyng.  
And here I am doon for my preching.  
4125 Right now, I wot, seven gere be goon,  
þe[i] shut me in þis voute<sup>9</sup> of stoon.  
At þe first Jhesu fette me oute, fo. 57.  
And bad I shulde noo Jewe dout.

<sup>1</sup> *LB* On þe wal. *C* And on the wall.

<sup>2</sup> *B* anoper. *C* any other. *D* the tother.

<sup>3</sup> *LBD* Tyl it was (*D* were) open.

*C* And tyll hit were undone.

<sup>4</sup> *B* Faire of colour with þe best.

<sup>5</sup> *B* As þoug he had ycome. *L* As on þat were comen.

*C* As theyȝ he had be comyn. *D* As on were come.

<sup>6</sup> *LBD* He. *C* And Tytus.

<sup>7</sup> *B* put. *LC* as men herd.

<sup>8</sup> *B* yschut.

<sup>9</sup> *L* wal. *D* fonte.

- To kepe my<sup>1</sup> love was his thoght,  
 4130 Sithen hath he forgete me noght:  
 My Lorde me fed and kept til now,  
 For I shulde be deliverede by zou.  
 To þi fader and þe is<sup>2</sup> alle  
 þis honorable grace, he wil<sup>3</sup> it falle,  
 4135 þat men shall longe herof gelpe,  
 And after turne zoure soules to helpe.  
 Jhesu Crist wil þat it be soo;  
 He ordeynede þis<sup>4</sup> dede to zou two."  
 Sire Titus thankede oure heven Kynge  
 4140 Of Josephs<sup>5</sup> worde and his fyndynge;  
 To his fader anoon hym sent,  
 þat honurede hym with mychel<sup>6</sup> entent.  
 With hym and Titus he was prive,  
 And honurede with bothe her meyne;  
 4145 For he was more<sup>7</sup> honorable man  
 After Titus and Vaspasian,  
 And þan Jafel and Josephus,  
 And Jacob þat lovede Jesus.  
 Whil Titus alle þe Jewes soght,<sup>8</sup>  
 4150 Jacob oure men<sup>9</sup> togeder broght,<sup>10</sup>

and honoured by  
 Vespasian and  
 Titus.

<sup>1</sup> *LBCD* To kipe me.

<sup>2</sup> *B* and to gow alle. *L* and to goures alle.

*C* and to gewrus alle.

*D* To þi fader and zoure lordes alle.

<sup>3</sup> *L* ordeyned to falle.

<sup>4</sup> *B* gow þis dede to do. *C* this for gew to do.

<sup>5</sup> *A* Josepus (*the last five letters over an erasure*). *BC* Joseph.

*LD* Joseps.

<sup>6</sup> *LBC* gode.

<sup>7</sup> *LBCD* most.

<sup>8</sup> *D* slouȝ.

<sup>9</sup> *B* alle hem. *C* all the other men. *L* oþer men.

<sup>10</sup> *D* drouȝ.

The Christians  
are fed, bathed  
and clothed.

- All þat bilevede in Jhesu Crist;<sup>1</sup>  
 Feble þei were for hunger and therst.  
 He ledeth hem softe<sup>2</sup> with honour  
 Right bfore the Emperour.  
 4155 The Emperour gret hem everychon,  
 And dede<sup>3</sup> hem ete and drynke gode woon.  
 They<sup>4</sup> þanked God þat þei were save,  
 And þat þei<sup>5</sup> myght her lives have.  
 He dede hem bathen and clothen ichoon  
 4160 With white clothes þat faire shoon,  
 So<sup>6</sup> þat is oost shulde hem knowe  
 And honure hem, where<sup>7</sup> þei hem sawe.  
 Of the Jewes þei hym tolde fo. 57b.  
 All þat evere he wyte wolde,  
 4165 And þat he shulde noo tresour geten,  
 For every Jewe hat[h] his eten,  
 But<sup>8</sup> clothes, palles,<sup>9</sup> baudekyn,  
 And other of wollen and of lyn,  
 And vesselx riche of mychel price,  
 4170 Of all maner metall þat is,  
 And feele<sup>10</sup> beestes, wilde and tame,  
 With hurdes of housholde<sup>11</sup> all in same,

They tell  
Vespasian that  
the Jews have  
eaten their  
treasure.

<sup>1</sup> *B transposes ll. 4151-2.*

<sup>2</sup> *B fast. C forth. L He bid hem softe.*

<sup>3</sup> *BC made.*

<sup>4</sup> *LBCD And.*

<sup>5</sup> *D þei. ALC he. B alyve he hem myxt have.*

<sup>6</sup> *LBD So. C For. A And.*

<sup>7</sup> *LBCD whan.*

<sup>8</sup> *LB Boþe.*

<sup>9</sup> *C of þall and of bawdkyn.*

<sup>10</sup> *C mony.*

<sup>11</sup> *LB And hordes of hous. C And hurdys of housys.*

- But<sup>1</sup> þei have oght in erthe hydde ;  
 Or elles nothyng þere<sup>2</sup> nys bytidde.
- 4175 "Now," seide the Emperour, "and is it soo ?      He is glad to  
 I wolde noon oþur þat þei had doo.      hear it.  
 Her tresour ne coveite I noght to wynne,  
 For hit is ful of falsehed and synne.  
 þat oþer þat is lefte is myn ichadele ;
- 4180 And þat þei hath eten paieth me wele,  
 For now I shall fulfille my sale,  
 And every begger have is tale,  
 For I thenke to avance myne,  
 And þe more shal ben her pyne.
- 4185 A faire grace is us bitidde.  
 þat þei han eten, it is not hidde ;  
 For þe bigete<sup>3</sup> and for þe prowē  
 Myn men shall doon hem sorwe ynowe,  
 And all oþur þat hem wil buye.
- 4190 In al þis lande I shall do crye,  
 þat all maner of Cristen wyght,  
 þat of þe Jewes have spyt yplyght,<sup>4</sup>  
 Shall come and buye<sup>5</sup> my ware,  
 And evermore þe better fare.
- 4195 þat is my joye and my game ;  
 þei may not have to michel shame."  
 Right anoon þan sente he  
 Thurghout þe lande of Jude,      fo. 58.

<sup>1</sup> *B* But gif.    *C* And but gif.

<sup>2</sup> *L* is þee here bityd.    *C* to gew wull be tyd.

<sup>3</sup> *B* wynnyng.    *C* And for oure own byhete.

*D* Therefore I bihote þe for my prow.

<sup>4</sup> *D* Shal have the Jewes in ful greet dispit.

<sup>5</sup> *B* bigge.    *C* bygge of.    *D* And þei shulle come to bye.

He summons  
the Christians  
throughout  
Judaea,

4200 And comaundet every<sup>1</sup> Cristen man  
Shulde come to sire Vaspasian,  
Upon<sup>2</sup> lif and upon lyme,  
Her avauncement for to nyme.  
Noon withstode þat þei ne cam  
Unto þe citee of Jerusalem.

and his soldiers,

4205 þan dede he crye þurghout his oost  
þat all shulde come, lest and moost,  
And seide to hem "ge have herd tolde  
For xxx<sup>4</sup> pens Jhesus was solde  
In despit of þe Cristen lawe,  
4210 And sithen þe Jewes have hym slawe.  
ge þat be comen into þis stede,  
Cometh forth, and wrekeþ his<sup>3</sup> deed !  
I say, who þat wil byggen any,

and sells the  
captive Jews to  
them at thirty  
for a penny,

4215 I selle him . xxx<sup>4</sup>. for a pany,  
Of all þe Jewes and her kynde ;  
And loke what ge in hem fynde,  
For I dar ful wel warant

bidding them  
take the swallowed  
treasures

ge shull be riche at<sup>4</sup> þe remanent.  
Whan they ben openede everychoon,  
4220 ge shull fynde tresour gode woon.  
Everych take his part of all,  
Of everych heed, as wil befall.  
In her wombes þei have it broght ;  
Hit thar<sup>5</sup> not forther ben ysoght.

<sup>1</sup> *B* þo evereche man.

<sup>2</sup> *B* Apone forfeture of.

*C* And þat upon forfeture of.

<sup>3</sup> *B* þis. *C* Jhesus.

<sup>4</sup> *L* of. *C* þat ryches in hem is remanant.

<sup>5</sup> *D* dare. *B* Therfore ne ferþer dar yt be sougt.

- 4225 Whan ze have out þat tresour,  
 þat ze see þere nys noo more,  
 Loke ze doon hem all þe peyne  
 þat any man can thenke or seyn. and torture their  
 Hange hem, brenne hem, doo hem drawe, captives to death ;
- 4230 Flee hem, bore hem, and doo hem sawe,  
 Roost hem, scalde hem, bete<sup>1</sup> hem, and put,  
 And all to peces her limes kut,<sup>2</sup> fo. 58b.  
 And þus fordoon hem lif and lyme ;  
 Soo shull we qwenchen<sup>3</sup> her venym.
- 4235 And Goddes blessyng þei have ay,  
 þat serveth<sup>4</sup> hem [so], til domesday.  
 Cometh now, and byggeth fast,  
 Ever whil þi<sup>5</sup> lif wil last."  
 They comen and boght up everychoon,
- 4240 And everych openede his anoon,  
 And after dede hem<sup>6</sup> her inwyse,  
 As hem was beden, þe same wise. his commands  
 þere myght men seen sikerly are obeyed.  
 Crying and gronyng,<sup>7</sup> sorwe and crye.
- 4245 Whil þat al þis sorwe was wroght,  
 I hote þe, Titus slepte right noght.  
 He rode aboute þurgh þe toun,

<sup>1</sup> *B* and slitteþ. *C* and heore bowellus out ryt.

<sup>2</sup> *B* to-ritteþ. *C* eken that ze kyt.

<sup>3</sup> *L* So shullen men quyten hem.

<sup>4</sup> *L* serven hem so. *D* so serveth hem. *C* servyth hem so.

*B* That doth þus as I zow sei.

<sup>5</sup> *LBCD* þe route.

<sup>6</sup> *L* her enemyes. *C* hem to heore Jewes.

*B* And undede hem in here gyse.

<sup>7</sup> *LB* Gronyng, gruntyng. *D* Gryntyng, gronyng.

*C* Both gronyng and grownyng and dulpul crye.

Titus demolishes  
the city,

leaving only the  
Temple and the  
Tower of David ;

thus the prophecy  
is fulfilled.

All þat þere was [he] let<sup>1</sup> falle adoun ;  
With picoises and mattokes many a knyght  
4250 þei fellen þe walles<sup>2</sup> down right,  
And all þe toun sikerlike,  
And fulled þerewith þe michell dike.  
They swept all clene, all þat þei fonde,  
þat after [hem]<sup>3</sup> þei let nogt stande ;  
4255 But þe temple of Salamon sikerly,  
And þe castell tour<sup>4</sup> of Kynge Davy,  
For love of hem these<sup>5</sup> leften stille,  
The prophecies to fulfyllen :  
“ þere shall noo stoon on oþur dwelle,  
4260 But men shull hem down felle.”  
Thei fulfillede þe prophecye  
In all þinges þei myghte aspye.  
He<sup>6</sup> dede buryen þe bodyes all  
In dongehopes without þe wall.  
4265 þei boght and soolde<sup>7</sup> by hem oone  
And on þat oþur side<sup>8</sup> ychone.  
The noumbre of Jewes boght and solde,

<sup>1</sup> *D* he lete.

*BL* And al þat þer stode (*L* was) he felde adoun.

*C* And all þat he sawg he cast adown.

<sup>2</sup> *LBD* walles. *C* wall. *A* knyght (*sic*).

*LBC* omit þei.

<sup>3</sup> *BCL* aftur hem. *D* aftir that.

<sup>4</sup> *BL* with þe toure Davy.

*C* with the toure of kyng Davy.

<sup>5</sup> *L* þai. *C* Forsothe þey left of hem nothyng styll.

<sup>6</sup> *BL* Thei. *C* And he let.

<sup>7</sup> *D* solde hem. *B* omits ll. 4265-6. *C* has :

So that they were bougt and sold hemself alone

And islayn with gret peynus everychone.

<sup>8</sup> *L* On þat opere syde þe oper.



- As they were slayn, þei were ytold ; fo. 59.  
 The noumbre was, as ȝe<sup>1</sup> may kythe, The number of  
 4270 An hunderede thousand elleven<sup>2</sup> sithe. Jews slain.  
 The somme of all þat lest her life  
 With hongre, with swerde, and with knyfe,  
 Without þat<sup>3</sup> were solde, I understande,  
 Four hundreth and five thousande.<sup>4</sup>  
 4275 And þis wrach<sup>5</sup> shal lasten ay, Their race is  
 Til it come to domesday, under ban till  
 Upon all the Jewes kynde, Doomsday.  
 In what lande so<sup>6</sup> men hem fynde ;  
 Ever they shull ben yplight<sup>7</sup>  
 4280 In despite, and þat is right ;  
 They shull never dwelle in noo lande  
 But for raunson, I understande.  
 This was, I wene, a grete vengeance  
 Thurgh Goddes owne purveance.<sup>8</sup>  
 4285 þere may no mannes-slaght<sup>9</sup> be hyd,  
 þat it ne shall somtyme be kyd.  
 Loke war of<sup>10</sup> Goddes sone ne sholde,

<sup>1</sup> *B* we mowe se. *C* ȝe may lythe. *L* ȝee mowen lipe.

<sup>2</sup> *B* and mo I telle it pee.

<sup>3</sup> *LC* þoo þat.

<sup>4</sup> *B* Foure hundred þousand and seventene þousande.

*LC* Was foure hundreþ and seventene þousande.

*D* For an hundreþ and seventene þousand pounde.

<sup>5</sup> *LBCD* wreche. *C* shall not be forȝeten ay.

<sup>6</sup> *B* þat. *C* soever.

<sup>7</sup> *C* ipygt. *B* omits ll. 4279-80.

<sup>8</sup> *L* ordinaunce.

<sup>9</sup> *B* manslaugter. *D* manere slaugter.

*C* unrygtwys monslaugt.

<sup>10</sup> *B* omits of. *L* Loke þan gif Goddes sones sholde.

*C* Loke þen where the slaugt of Goddys son ne shold.

*D* Loke wheþer þat Goddes sone ne sholde.

Pilate is led  
before Vespasian,

- 4290 þat alle þinges hath<sup>1</sup> in his wolde !  
 Thoo al þe citee was doun cast,  
 Titus toke Pilat at þe last,  
 And broght hym byforn his fadres kne.  
 "Fader," he seide, "loo heere is he  
 þat slogh Jhesu, þat was þi leche,  
 And þis traitour I the biteche."  
 4295 þan unswarede sire Vaspasian  
 "Me thynketh I myght not hate þis man."  
 Twyes or thryes þus he seide :  
 "How shulde my wrath ben on hym leide ?  
 Me thynketh I can sey noon oþur,  
 4300 But I most love hym as my brother.  
 Helpe me, som man, I myght hym knowe,  
 þat he lede us thus noo<sup>2</sup> throwe."  
 Forth þer come an olde hoore man :      fo. 59b.  
 "Sire Emperour, I the telle can.  
 4305 Hereth me, and ge shall wyten.  
 I shall zou telle what is writen.  
 Whan Jhesus dyede, soo saith our boke  
 þat<sup>3</sup> Pilates knyghtes from hym toke  
 His clothes, and delede amonges hem ;  
 4310 But for his curtell<sup>4</sup> had noo seem,  
 þei let hit be,<sup>5</sup> and partede it noght,  
 But hoom to Pilat hit was broght  
 (He wot ful wel þat I ne lye).

who loves him  
against his will.

An old man tells  
him that Pilate is  
wearing the kirtle  
of Jesus,

<sup>1</sup> *L* had in holde.

*C* Ben avenged, that hath all thynges in hold.

<sup>2</sup> *C* no long throw.

<sup>3</sup> *LBC* omit þat.

<sup>4</sup> *L* And þere was a kirtel þat.

<sup>5</sup> *L* þat þai leten ben.

- He hath hit kepte in his tresorie.
- 4315 Seynt Mary þat kyrtell wafe,  
And to Jhesu hir sone hit gafe.  
Sire, he dede hit<sup>1</sup> on hym þan,  
þoo<sup>2</sup> þe grete hongre bygan.  
Gode stones and þat cloth  
4320 Made þat he felt noo loth.  
Whil he hit hath, he myght goon  
Byforn his freendes and his foon.  
Longe his goon<sup>3</sup> he was a fyle ;  
Knowe<sup>4</sup> hym and al his gyle.  
4325 Take hit,<sup>5</sup> sire, from the treitour,  
And were it þiself, sire Emperour.  
Hit fel<sup>6</sup> not hym þerwith be clad,  
Aftur hym þat hit firste had ;  
Also wel to hym it falles  
4330 As a dongeheap yspred with palles.  
On hym get þou myght it<sup>7</sup> fynde ;  
Whil he it hath on, þou best as<sup>8</sup> blynde.  
Doo turne hit of, toforn þi knee.  
On hym I wot, sire, I hit see."  
4335 Whan the kyrtell was from hym take  
Wel mychell sorwe he gan to make.

woven by  
St. Mary,

which has saved  
him from hunger  
and from his  
enemies.

It is taken from  
him,

<sup>1</sup> C And syre Pylat dyd hit.

<sup>2</sup> C Whan that. L When.

<sup>3</sup> L Longe is it gon. D Longe is gon.

C But long hit is agon þat.

B Longe it was he come fro þe ile.

<sup>4</sup> LBCD I knowe.

<sup>5</sup> LC Take þe kirtel.

<sup>6</sup> BC falleþ.

<sup>7</sup> LBD it. C hit. A hym.

<sup>8</sup> L al. B þou worpest. C thu art. D ge beth.

and Vespasian is  
freed from the  
spell.

The Emperour on hym gan loke,  
And upon hym his hed he shoke :

"Stronge theef,<sup>1</sup> þou shalt be shent, fo. 60.

4340 For þou hast me þus longe yblent.  
Fy on þe, theef," he<sup>2</sup> seide a gode while.

"How hast þou lad us with þi gyle !  
If I may, þou shalt aby.

In stronge tourment<sup>3</sup> þou shalt dye.

4345 Elles had I lorn al my journeye,  
þat I made to þis citee.  
For þou art worthy more shame aloone  
þan þe Jewes everychone."

Pilate is put in a  
barrel of steel

Alsoo þe story wyteneseth<sup>4</sup> and seith

4350 A barell of stele was forth<sup>5</sup> layde,  
And al qwhicke he was þerinne idoo.  
And hereth, what þei dede alsoo :  
þei þoght have caste hym in þe see ;  
For þis resoun þei let hym be,

and sent to the  
state prison at  
Viene,

4355 His peynes to lengthen verrayment.  
Unto Viene<sup>6</sup> he was sent  
(þat tyme it<sup>7</sup> was þe hye prisone,  
þat longede to Rome and to þe croun).

The barell was selede with his seele,  
4360 Soo þat he were kept ful wel ;  
And evermore þere he shulde lye,

<sup>1</sup> *L* And seide, Stronge þeef. *C* Strong theff, he sayd.

<sup>2</sup> *C* both fals and fyle. *L* for longe while.

<sup>3</sup> *B* prisone. *C* turnement.

<sup>4</sup> *B* witnesse rygt. *C* then forth hit seyth. *D* and seide.

<sup>5</sup> *B* forþe ydyt. *C* alle greyth. *L* for hym greip. *D* forthe greide.

<sup>6</sup> *B* Viene. *L* Vyenne. *C* Gyen. *A* Vreyne. *D* Vreyn.

<sup>7</sup> *LBC* þere.

- In stronge peyne, til þat he dye.  
 Out of þe barell he was doo,<sup>1</sup>  
 Whan he come þe prisone too ;  
 4365 And he was agayn in doon,  
 Whan<sup>2</sup> he was deed als sone.  
 He was tyede by<sup>3</sup> a cheyne  
 Until a stake, with<sup>4</sup> fetres tweyn,  
 And gyves on his handes twey,<sup>5</sup>  
 4370 But if hit were þe hiere day.  
 þere he ley two zere, er he were deed,  
 And lyvede by water and by barly brede ;  
 But upon every hye day  
 Was he servede, til<sup>6</sup> his pay, fo. 60b.  
 4375 Of gode mete and gode drynke,  
 And a man hit to hym brynge.  
 Soo fer þe devell was hym withinne  
 þat ones hym<sup>7</sup> rewede noght his synne  
 But lay þereinne<sup>8</sup> as an hounde  
 4380 Upon þe bare swopte<sup>9</sup> grounde.  
 Ay as he lay, right as I rede,<sup>10</sup>  
 Ne was hym chaungede no maner wede ;  
 In wel michell unclennesse,

where he is kept  
 in chains for two  
 years,

<sup>1</sup> *B transposes ll. 4363-4.*

<sup>2</sup> *B Eft whan.*

<sup>3</sup> *BCL with. D by. A in.*

<sup>4</sup> *BCDL with. A to.*

<sup>5</sup> *A transposes ll. 4369-70 ; the order of BCDL is adopted.*

<sup>6</sup> *BL to. C as y yew say.*

<sup>7</sup> *C he. B That he never repented of his synne.*

<sup>8</sup> *LBD þere. C in preson there. L as an hepen hounde.*

<sup>9</sup> *B swypinge. L swepen. D swopen.*

<sup>10</sup> *BLD Evere (LD Ay) he lay ryxt as he (D I) gede.  
 C And he lay there as y gew say and rede.*

and finally kills  
himself.

- And in wel grete dredenesse,<sup>1</sup>  
 4385 The story telleth þat þere he ley  
 Soo longe, þat hym thoght, upon a day,  
 He wex al ful<sup>2</sup> of his life ;  
 þat of oon<sup>3</sup> he borwede a knyfe  
 For to paren a<sup>4</sup> pere—he drogh,  
 4390 And þerwith hymself he slogh.  
 The Sept Sages þus<sup>5</sup> doth us telle,  
 As men in the jestes<sup>6</sup> spelle.  
 How he dyede þei sent<sup>7</sup> þan  
 To þe Emperour sire Vaspasian,<sup>8</sup>  
 4395 And he unswared to hem anoon :  
 “ To fouler deth myght he not goon  
 þan sleen hym with his owne hand ;  
 For wors<sup>9</sup> was noon, I understande,  
 Whil he livede, noo moo lorn,<sup>10</sup>  
 4400 þat ever was of moder born ;  
 For he assentede, by a<sup>11</sup> wickede rede,  
 To doon Jhesu Crist to deed.

<sup>1</sup> *B* derkenesse. *C* posternes. *D* presternesse.  
*L* destresse.

<sup>2</sup> *B* wery.

<sup>3</sup> *B* his mayster. *C* his keper.

<sup>4</sup> *C* his naylys.

<sup>5</sup> *B* As þe sevene sages.

*C* And so as the set sagys.

<sup>6</sup> *B* gospel. *C* gestys. *LD* goste [geste ?].

<sup>7</sup> *DC* seiden. *L* senten to seie.

<sup>8</sup> *C* omits ll. 4394-5.

<sup>9</sup> *BC* worse dep is.

<sup>10</sup> *L* forlorne. *C* omits ll. 4399-4404.

*B* has for ll. 4399-4400 :

He dide ones þe grettest trespas

That ever on erþe yfounde was.

<sup>11</sup> *BLD* dome and rede.

- He myght not with worse hand  
 Have ben slayn, I understande.  
 4405 I vouche wel sauf<sup>1</sup> he dyede soo,  
 Right as he dede, soo<sup>2</sup> lete hym goo."  
 Out of þe prisoun þei hym drogh,  
 And vilaneslich,<sup>3</sup> I hote zow;  
 And sperede hym in the barell agayn,  
 4410 As biforn ze herde me sayn.  
 They buryede hym by a<sup>4</sup> watres side, fo. 61. and buried by the  
 þere<sup>5</sup> noo man shulde goo ny ride, waterside;  
 In a stede þat was all wast.  
 þere fele<sup>6</sup> were sithen agast;  
 4415 For stynke and cry þei hadden doute  
 Of feendes, þat walkede hym aboute.  
 Nevertheles<sup>7</sup> many oon þere toke his deth,  
 What for drede and what for the breth.<sup>8</sup> but it causes so  
 From þat side<sup>9</sup> þe folke hem drogh, many deaths that  
 it has to be  
 4420 For the men þat it slogh.<sup>10</sup> removed  
 And þan þei token hem to reed,  
 To remewe it<sup>11</sup> to anopur stede;  
 And soo þei deden at þe last,  
 Into þe water they hym cast. and cast into  
 the water,

<sup>1</sup> *B* Me þenkeþ better þat.

<sup>2</sup> *B* Than men undede him and.

<sup>3</sup> *LD* vileynlich. *B* vilanliche. *C* vylenosly.

<sup>4</sup> *C* the see syde.

<sup>5</sup> *C* þereas.

<sup>6</sup> *B* many. *C* monyone.

<sup>7</sup> *C* Wherethroug. *L* Wharþoroug.

<sup>8</sup> *L* What of stynk and of his breth.

<sup>9</sup> *C* cost.

<sup>10</sup> *B* For drede of men þat it slowe.

*C* Bycause that hit so much folk slow.

<sup>11</sup> *LBD* hym. *C* hem.

where it floats up  
and down rest-  
lessly, driven by  
fiends.

Men think the  
water has borne  
it away,

till a ship comes  
to Viene, whose  
crew have been  
terrified by the  
fiends.

- 4425 þere he flet longe up and doun,  
To many mannes confusioun,  
Now in þe myddes, now by the brynke,  
þat<sup>1</sup> doun to grounde myght it<sup>2</sup> not synke ;  
Soo þe feend<sup>3</sup> hym possede and bere,  
4430 þat he ne myght resten nowhere.  
I trowe þe soule had litell rest,  
Whan the body was soo<sup>4</sup> fer ykest.  
If feendes shewede<sup>5</sup> hym michell bifore,  
þei shewede hym þan<sup>6</sup> michel more ;  
4435 With derkenes, stynke, and hidous cries,  
Men thought hit denede<sup>7</sup> into þe skyes.  
By the water durst no man wende  
Into noo lande, fer ny hende.  
They of the cuntree wynden<sup>8</sup> and sayn  
4440 þat þe water had borne hym thenne,  
Til on a day a shipp gan glyde  
Forth [þer] by<sup>9</sup> [in] a nones tyde.  
All þei were in grete affray,  
Whan þat þei þe barell say.  
4445 With mychel peyne a lande<sup>10</sup> they nam,

<sup>1</sup> *B* For. *C* So that.

<sup>2</sup> *BCD* he.

<sup>3</sup> *LBCD* deuels.

<sup>4</sup> *B* so ykeste. *C* so to-cast. *LD* so forkest.

<sup>5</sup> *B* schent.

<sup>6</sup> *B* Aftur þei dide.

<sup>7</sup> *B* denyd. *C* doned. *LD* dyned.

<sup>8</sup> *B* wente. *D* wenden. *L* And þeiȝ þe cuntre wenden.

*C* But they that casten hym yn wenden ay.

<sup>9</sup> *L* Forby fast in. *B* Forþ þerby in. *C* Fast by hit in.

*D* Forthe by the havenes side.

<sup>10</sup> *B* That unnep þe lond þat day.

*C* And with mykell wo to lond.



- And into Vyene sone<sup>1</sup> þei cam,  
 And tolden þe folke of þat citee,  
 That þei echoon the barell gan<sup>2</sup> see fo. 61b.  
 Up and doun fletand<sup>3</sup> wel fast ;  
 4450 Wherfore þat<sup>4</sup> þei wern agast,  
 What for derkenes and develes cry,  
 And for the stynke þei felde hym by.  
 þan the clergie of the toun The clergy enjoin  
 Rad<sup>5</sup> the poeple with resoun, prayer and  
 4455 With holy beedes<sup>6</sup> and penance, penance.  
 þat God deliverede hem from þis chaunce ;  
 Thus þei lyven<sup>7</sup> in orisoun,  
 þat<sup>8</sup> God hem sent grace adoun.  
 A vois þer cam, þat bad hem goon  
 4460 To þe water side anoon,  
 And þere þei shulde sone see  
 How it shulde of þat body<sup>9</sup> be.  
 Alle þat myght goon and ride  
 Wenten to þe water side,  
 4465 þere þe body fleteth inne,<sup>10</sup>  
 þat was encombrede ful of synne.

<sup>1</sup> *C* þat unto Gyane unnethe.

<sup>2</sup> *B* mygt se. *L* Hou þai hadden þe barel ysee.

<sup>3</sup> *BD* fleting. *C* fletyng. *L* floterande.

<sup>4</sup> *LB* þai weren sore agast.

<sup>5</sup> *B* Amendede. *C* Chargyd.

*D* Enjoineth. *L* Amonge.

<sup>6</sup> *B* praiers.

<sup>7</sup> *L* Leyen fast. *B* lay. *C* And so they dyde penaunce with  
 orysoun.

<sup>8</sup> *L* Tyl.

<sup>9</sup> *L* barel.

<sup>10</sup> *C* puts ll. 4465-8 in different order, 4468-7-5-6. *L* omits  
 ll. 4465-6.

A rock opens, and  
the corpse is  
blown by storm-  
winds into the  
cleft.

The hole where it  
lay remains open  
to this day.

- Hem þoght bygonde þe water syde<sup>1</sup>  
A roche bygan to open wyde ;  
Above hem roos a wyndes blast,  
4470 þat made hem alle sore agast,  
And þerwith bothe leyt and thondre,  
As al þe worlde shulde gon insundre.  
This weder forth þe body<sup>2</sup> blewe,  
Into þe roche right it threwe.  
4475 Whan it was inne, hit lockede<sup>3</sup> agayn  
þe roche, þat þei alle sayen.<sup>4</sup>  
Thei thankede God in þat stede.  
Never aftur ne had þei þerof drede ;  
And evere sithen,<sup>5</sup> til þis day,  
4480 þe hoole is open þere he lay,<sup>6</sup>  
With stoon ny erthe ne may<sup>7</sup> be dytte,  
In tokenyng of<sup>8</sup> þat foule pytte.  
He nas not worthy, I understande,  
To have noo rest in water ny londe,  
4485 He þat demede Jhesu to be spylt fo. 62.  
To shamefull deth withouten gylt.  
Now<sup>9</sup> wil I tellen of a aventure

<sup>1</sup> *L* As þai alle seizen þat ilche tyde.

*L puts this after l. 4468.*

<sup>2</sup> *LC* barel.

<sup>3</sup> *B* closid age.

*C* leke ayeyn.

<sup>4</sup> *B* That alle þe peple mygt yse.

<sup>5</sup> *D* open there he lay.

<sup>6</sup> *D* It closede nevere in til this day.

<sup>7</sup> *BLD* mai it be dut.

*C* For neythur stone ne erth may hit not dit.

<sup>8</sup> *BL* of þat foule put. *AD* þat in þat foule pytte.

*C* þat hit is so foule a pytt.

<sup>9</sup> *B* omits ll. 4487-4884

- Of Judas,<sup>1</sup> Goddes treytoure.  
 First, heret hou he was borne,  
 4490 And sithen thurgh his falsehed lorn.  
 His fader hight Ruben,  
 He wonede þoo in Jerusalem ;  
 Ciberia<sup>2</sup> his wife hight,  
 þat was Judas moder right.  
 4495 Upon þat nyght, þat he was geten,  
 Full þe hous of feendes seten.  
 In sleep she mette a wonder case ;  
 Of hir sone, þat hight Judas,<sup>3</sup>  
 How þei tolden her<sup>4</sup> [þis] tale :  
 4500 þis childe shulde be Jewes bale ;<sup>5</sup>  
 Thurgh hym shull þei sorwe fynde,  
 All þat ben of Jewes kynde.  
 Of hir sweven<sup>6</sup> she upbrayde ;  
 To Ruben þis tale she seyde :  
 4505 " We have doon þis nyght a dede  
 þat all oure kynde may evere drede.  
 A childe is geten, bitwene us two,  
 þat shall brynge us all to woo.  
 Ruben, I wil<sup>7</sup> the siker biforn,  
 4510 If the childe of me be born,

Life of Judas :

son of Reuben  
and Ciberia.

At his begetting  
his mother has a  
prophetic vision ;

<sup>1</sup> C Of Judas þat was.

<sup>2</sup> C Cybaria. L Sabaria. D Ciboria.

<sup>3</sup> C Of the child þat þylk nygt on heore geton was.  
L In þat ilche nixth of her son Judas.

<sup>4</sup> D alle þis tale.

C Heore thought þat one told heore such a tale.

L Hou þat þe devels tolde alle þis tale.

<sup>5</sup> C þat he shuld brew the Juwys gret bale.

<sup>6</sup> C slep.

<sup>7</sup> C warn. LD ich (D I) wil be siker.

- Howsoo I evere of hym<sup>1</sup> spede,  
 I kepe<sup>2</sup> hym neyther foster ny fede.”  
 Reuben pays little heed to it at the time,  
 “ Dame,” quod Ruben, “ art þou wode ?  
 þou hast a spirit oþur þan gode.  
 4515 What lyste þe, dame, for to telle ?<sup>3</sup>  
 Swevenes beth but a foles spelle.”<sup>4</sup>  
 “ Sire,” she seide, “ þis<sup>5</sup> is myn affray.  
 Hit was tolde me thus as I lay.<sup>6</sup>  
 If I conceive, sire, as I wene,  
 4520 Many on shal hit turne to teene.”  
 Ruben gan all þis forgete, fo. 62b.  
 Til þat his wife wex ful grete.  
 The childe was born, whan tyme cam,  
 Michell sorwe for hym they name.  
 but when the child is born they put him adrift on the sea in a boat ; 4525 To kepen hym forthe þei had care,  
 And þei nolde not hym forfare.  
 Anoon they ordeynede and thoght :  
 A newe bote for hym was wroght ;  
 Into þe see þei hym dight,  
 4530 And leten hym goo where he myght.  
 þis bote was to and froo soo cast,  
 To lande it come at þe last,  
 Into an ile<sup>7</sup> þat Scariot<sup>8</sup> hight ;  
 And þere he toke his name right.  
 it comes to an isle called Scariot,

<sup>1</sup> LCD hym. A hous.<sup>2</sup> C nyll.<sup>3</sup> D spelle.<sup>4</sup> D Or of any swevenes for to telle.<sup>5</sup> C I am in gret affray.<sup>6</sup> CD say.<sup>7</sup> L ylde.<sup>8</sup> C Carioth. L Caryoth.

- 4535 The Qwene come pleyand<sup>1</sup> of þe lande,  
 With hir maydenes, by the sande.<sup>2</sup>  
 Of þis bote she was war,  
 Anoon þerto she gan fare. and is seen by the  
 Queen,
- “Maidenes,” she seide, “cometh with me.  
 4540 A bote cometh fletande<sup>3</sup> on þe see.  
 Som wonder I hope it be, y wys ;  
 Goo we and see what it is.”  
 The bote in þe sande gan feste,<sup>4</sup>  
 As þe water wawes it keste.<sup>5</sup>
- 4545 Drye foot forth up<sup>6</sup> þe gravell  
 þei went þerto, faire and well.  
 A childe, in riche clothes wounden,  
 In þis bote þei have hit<sup>7</sup> founden.  
 þei saw it was a knave, I wys.
- 4550 þoo made þe Quene<sup>8</sup> mykel blisse ;  
 She seide to hir maydenes echoon  
 “Childe ne had I nevere noon.  
 I shall doon it kepen and save,  
 Our heritage zet hit may have.
- 4555 This chaunce for us is ful faire ;  
 Now hath my lord and I an heyre.”  
 Tho homeward anoon she wolde, fo. 63.  
 Until hir lorde þe caas she tolde.

who adopts the  
child,

<sup>1</sup> *C* walkyng. *D* pleiyng on.  
<sup>2</sup> *L* stronde. *D* see sonde. *C* see strond.  
<sup>3</sup> *CD* fletyng. *L* seilande.  
<sup>4</sup> *LCD* faste.  
<sup>5</sup> *LCD* cast.  
<sup>6</sup> *LD* upon. *C* So that all drye foot on.  
<sup>7</sup> *LCD* omit hit.  
<sup>8</sup> *L* lefdy.

- giving him out as  
her own,
- 4560 Thurgh hir bothers<sup>1</sup> rede þerfore  
She made as she with childe wore,  
And soo it was doon to understande  
To all þe lordes of þat londe.  
þei made hym born, and forth þei tolde,<sup>2</sup>  
þurgh þe land, to gonge and olde ;
- and naming him  
Judas Scariot.
- 4565 For hym was made joye and game.  
Judas Scariot<sup>3</sup> þei gaf hym name ;  
þei dede hym norisshe<sup>4</sup> as þei cone,  
Right as he were the Kynges sone.  
Sone afturward tyme bifell,
- Afterwards she  
bears a son.
- 4570 As God hit wolde, faire and well,  
A cnave childe conceivede þe Qwene  
(þat Judas murthered sithen,<sup>5</sup> I wene).  
Whan he was borne þei were glad,  
For it was þe first þat þei had.
- The two boys  
fight in play ;
- 4575 Thoo þei were wexen and thriven,  
In pley ofte þei faght and striven.  
Judas ofte myssaide þat oþur  
þat he wende had ben his broþur.  
Ever hit is crokede,<sup>6</sup> þat wil be wronge ;
- 4580 On elde most it byte, þat soo doth gonge.<sup>7</sup>  
Soo gan Judas wickede to be,

<sup>1</sup> *L* boþers. *CD* bothe. *A* brother.

<sup>2</sup> *C* They maden hit as he had bore then  
Throw alle the lond to alle men.

<sup>3</sup> *C* Caryoth. *L* Carioth.

<sup>4</sup> *L* geme.

<sup>5</sup> *C* That Judas dred full sore.

<sup>6</sup> *L* Sone crokep. *C* But well sone hit is crokyd.  
*D* omits *ll.* 4579-80.

<sup>7</sup> *C* And on geld gif hit abyde hit woll be strong.  
*L* In eelde mote biten þat gonge stong.

Bothe þurgh blode and destyne.  
 The netell greveth þe swete rose ;  
 By þis two<sup>1</sup> we may it suppose.  
 4585 For Judas ofte þe childe smot,  
 And made hym ofte wepen teres hote ;  
 And þo<sup>2</sup> the Quene it understode,  
 þat game þoght hir<sup>3</sup> noþing gode.  
 She toke it swithe sore to hert,  
 4590 And made Judas scouren smert,  
 And tolde þat<sup>4</sup> he nas nothing sybbe,<sup>5</sup>  
 Flesshe ny blode, boon ny ribbe,  
 But þat he was an fundelyng fo. 63b.  
 Bothe to hir and to þe Kynge :  
 4595 " þerfore ne smyte þou not my sone,  
 If þat þou wilt with us wone."  
 For þis letten hym ne lyste<sup>6</sup>  
 Hym<sup>7</sup> to beten and to byste.  
 When Judas wist and understode  
 4600 þat he cam þere by the flode,  
 He wende not þat it were soo,  
 But for wrath it had be doo ;  
 He was soo cherisshe<sup>8</sup> with Kynge and Quene,

Judas is chidden,  
 and told that he  
 is a foundling.

<sup>1</sup> *L* By þise two children.

*C* And by this we may hem both suppose.

<sup>2</sup> *C* when.

<sup>3</sup> *L* Hire þoughþ þe gamen. *C* Of that game she thought not goode.

<sup>4</sup> *LC* hym.

<sup>5</sup> *LC* hem sybbe.

<sup>6</sup> *C* But git for all thys letten of he nold  
 To myssay the Kyngus son and beten hym he wold.

<sup>7</sup> *LD* þe kynges son.

<sup>8</sup> *L* cherilich. *C* And that he was so dawntyd.

- Forthy he wende not it myght ben.<sup>1</sup>  
 4605 But whan þis maydenes witnessede þat þing,  
 þat wern at his fyndyng,  
 þoo he herde of hem<sup>2</sup> þis fame,  
 He toke to hym soo mykel shame  
 (For he wende ever and oo  
 4610 He were þe Kynges sone til þoo),  
 þat prively þat childe he slogh,  
 And forth anoon he hym withdrogh.  
 He was aferde to lesen his hed,  
 Other to soffren som other deed ;  
 4615 Soo he sholde, and<sup>3</sup> he abede.<sup>4</sup>  
 þerfore hoom fast<sup>5</sup> he hym dede  
 With messagiers of þat lande,  
 and flees to  
 Jerusalem,  
 þat beren truage, I understande.  
 þei wenten toward Jerusalem ;<sup>6</sup>  
 4620 In her company þider he kem.  
 To Pilates courte he hym drogh,  
 þere he was sone couth ynogh  
 where he soon  
 wins Pilate's  
 favour.  
 With subtilte and with coyntise,  
 And with gyftes to hym and hise.  
 4625 As in proverbes<sup>7</sup> it is ytolde,  
 Bothe of zonge and of oolde,  
 The gode men togedre þei drawe,

<sup>1</sup> *C* He wende for wrath hit had so bene.

<sup>2</sup> *L* hem. *AD* hym.

*C* And when he hard all of this trew fame.

<sup>3</sup> *LCD* had.

<sup>4</sup> *LC* abyde.

<sup>5</sup> *LCD* And (*CD om.* And) þerfore on his feet.

<sup>6</sup> *C* Unto the cyte of Jerusalem,

And forth went he thydur with hem.

<sup>7</sup> *C* the prophecye. *L* þe proverbes.



- And every fool<sup>1</sup> to his felawe ;  
 Soo dede<sup>2</sup> Pilate and Judas.  
 4630 Eyther glad of oþur was ;  
 Her maners acordet everydell, fo. 64.  
 Forthy þei loveden yche oþur well.  
 If Pilate to evell redy was,  
 zet wel redyer was Judas.  
 4635 From þat þei were togeder knowe,  
 þei were togeder soo<sup>3</sup> greet throwe  
 þat<sup>4</sup> Pilate went out on a day  
 Into þe citee, hym to play,  
 And for to avisen hym up and doun  
 4640 Unto þe kepyng of þe toun.<sup>5</sup>  
 And as he lokede on every side,  
 He sagh a tree þat spredde wide ;  
 In an orchard fair it stode.  
 þat sigght melled<sup>6</sup> al his bloode,<sup>7</sup>  
 4645 For hym þoght þat he was war<sup>8</sup>  
 þat þe tree þe fairest apples bar  
 þat ever he sagh in his live.  
 His hert soo stode on hym<sup>9</sup> bilive<sup>10</sup>  
 þat he ne wist what to doon,

One day Pilate  
 sees an apple-  
 tree,

for whose fruit  
 he yearns,

<sup>1</sup> C shrew.

<sup>2</sup> L So ferden. D So it ferde by. C And so hit ferd by.

<sup>3</sup> C a full gret throw. L a gret þrowe.

<sup>4</sup> C Then. L It bifel þat.

<sup>5</sup> C How he mygt best kepe that town.

<sup>6</sup> LD mended. C amendyd.

<sup>7</sup> C mode. D mood.

<sup>8</sup> C has for ll. 4645-7 :

For that full feyre applys that tre bare  
 And thereof he was full well iware.

For hit were the feyrest that evur he say yn his lyve.

<sup>9</sup> LC hem.

<sup>10</sup> LD so blyve. C full blyve.

in Reuben's  
orchard.

He asks Judas to  
bring him some  
of the fruit.

- 4650 But if he had of hem soone ;  
Hym thought his hert wolde to-brest,  
Ne wolde he never have noo rest,  
Til he myghte at his wille  
Of þat fruyt have his fylle.
- 4655 Of þis foule temptacioun  
Cam sithen wel grete confusioun.  
þis orchard was, wel y wot,  
Judas fadres Scariot,<sup>1</sup>  
Man þat þoo most was prive
- 4660 With Pilate of all his meyne.  
[Pilate on þis fruyt so thought,]<sup>2</sup>  
Til he hit had, ne lefte he noght ;  
He clepede anoon right<sup>3</sup> Judas :  
“ þou shalt helpe me in þis case,
- 4665 For þou wilt leve for no greef  
To doon þe þing þat me were leef.  
þis other day I went adoun,  
And seygh her out in þe toun,  
In an orchard upon a tree, fo. 64b.
- 4670 The fairest apples þat myght be.  
As þou wilt myn hele save,  
Helpe me of þat fruyt to have,  
I prey the, Judas my derlynge,  
Now haste þe upon alle þinge.”
- 4675 Judas seide “ I the plyght,  
þou shalt have perof þis nyght,  
I bihote þe, er þat we slepe bothe,  
Whosoever be glad or wrothe.”

<sup>1</sup> *L* Carioth. *C* Of thys Judas fader Caryoth.

<sup>2</sup> *So LD.* *C* And Pylat . . . so he thought.

<sup>3</sup> *C* to hym Judas. *L* And forþ onon he cleped Judas.

Judas dede hym thider anoon,  
 4680 As hym was taght, þider to goon.  
 And hym was hard happe tofore,<sup>1</sup>  
 þat ever he was geten or bore.  
 He sterte in, als <sup>2</sup> hym ne roghte.  
 Where Ruben wonede he wist noght ;<sup>3</sup>  
 4685 He understandeth <sup>4</sup> never biforn  
 þat he was þere yborn,  
 Ny his kynde ne couthe hym knowe,  
 þogh iche day þei had hym sawe,  
 þei wende [not] <sup>5</sup> hit had ben he  
 4690 þat were with Pilate so prive ;  
 They wende þe see had hym forfare,  
 And fordoon her allers <sup>6</sup> care.  
 But his desteyne soo ne wolde ;  
 Hit most ben right as hit sholde.  
 4695 þogh men wene <sup>7</sup> to stoppen Goddes cast,  
 Hit wil forth goon at þe last.  
 Whan he into þe orchard cam,  
 Of þis apples fast he name.  
 He lokede aboute, and helde hym tryste ;  
 4700 þis fruyt in his bosom he thurst.  
 And þerwith gan <sup>8</sup> Ruben goo,  
 And sawe hym [how] <sup>9</sup> he pluckedee soo.

Judas comes to  
 the orchard and  
 picks the apples ;

he is espied by  
 Reuben,

<sup>1</sup> LCD An hard hap þan (CD om. þan) was hym biforne.

<sup>2</sup> C as he ne rougt.

<sup>3</sup> C And there woned Ruben and he wyst hit nought.

<sup>4</sup> LCD understood.

<sup>5</sup> LD þai wenden nough. C þey wyst not.

<sup>6</sup> C allere. L alder. D alther.

<sup>7</sup> L wenden. C And they redely we.

<sup>8</sup> L com Ruben poo. C com Ruben well sone tho.

<sup>9</sup> CLD how.

who challenges  
him.

He wex anoon full of ire :

“ Why<sup>1</sup> doost þou soo, beau sire ?

4705 What hast þou in my cloos to done ?

Hye þe out, I rede þe, soone,

And zelde me up þe fruyte þou hast,

fo. 65.

And make amendes of þis wast,

And zet<sup>2</sup> þou shalt ful sore aby

4710 þis<sup>3</sup> apert vilanye.”

Judas unswarede hym with pruyde :

“ I wil not leve<sup>4</sup> þogh þou chide.

But þou goo in, by þis day,

þou shalt abuye and by my fay.”

4715 “ ze,” seide Ruben, “ þis<sup>5</sup> is soo ?”

They fight,

Right anoon he stert hym to,

And by the throte ech oþur laghte ;

And longe þei togeder faght,

Soo þat Judas atte last

4720 From Ruben his fader brast.

He laghte<sup>6</sup> a stoon þat he fonde,

And hent his fader by the hande ;

and Reuben is  
killed.

Bihynde he bete hym soo on þe hed,

Til he fell doun under hym deed.

4725 Oute of þe orchard sone he fley,

And hoom to Pilate he toke is wey.

Pilate had sone þat fruyte in<sup>7</sup> mouthe,

<sup>1</sup> *CLD* And seyde why.

<sup>2</sup> *C* ellus.

<sup>3</sup> *A* þis is (is *interlined by another hand*).

*C* Rygt for this opyn vylonye. *D* þis apert opene villanye.

<sup>4</sup> *L* And seide I nyl lete. *C* þeyȝ that thu me chyde.

<sup>5</sup> *C* and wult thu so? *LD* is it so?

<sup>6</sup> *CD* caugt.

<sup>7</sup> *L* ynome.

- And michell þanke he hym give couthe.<sup>1</sup>  
 All his caas he tolde hym sone,  
 4730 þat was for the appels done.<sup>2</sup>  
 "ge," quod Pilate, "recche þe noght !  
 þere wot noo man who it wroght.  
 Bere the wel, and holde þe stille,  
 And get þou shalt have al þi wille.  
 4735 Alle þe goodes þat his wore  
 I graunte þe for evermøre ;  
 And þe wife, þat was his,  
 Shall ben at þi wille, y wys."  
 Whan it toward þe even cam,  
 4740 þe wyf into hir orchard cam ;<sup>3</sup>  
 After hir husband she lokede fast,  
 And cam and fonde hym at þe last  
 Righte starke deed sikerlike. fo. 65b.  
 She wende þat it had ben sodeynlike,  
 4745 For she wist not of þis caas,  
 Whan ny thurgh whom it was.  
 Erlich in morwen,<sup>4</sup> whan it was day,  
 She went to Pilate for þis affray. and appeals to  
 " þis nyght I fonde my husband deed ; Pilate,  
 4750 I ne wot how, ny thurgh what<sup>5</sup> reed.  
 Leve sire, helpe me at þis rees,  
 For I am now all helpeles."  
 " Dame," quod Pilate, " care þe noo dele !  
 þou shalt be holpen swithe wele. who bids her be  
 comforted,

<sup>1</sup> *L* cone. *LCD* omit give.

<sup>2</sup> *C* omits ll. 4730-4757, f. 119b being left blank.

<sup>3</sup> *LD* nam.

<sup>4</sup> *L* Erly amorowe. *D* Erly on morwe.

<sup>5</sup> *L* whas.

and weds her to  
Judas.

- 4755 Do<sup>1</sup> bury hym swithe, and have no care,  
For I have ordeynede for all þi fare.  
Dame, I thenke to gyven the .  
þe<sup>2</sup> moost prive man with me.  
Take hym here by the hande,  
4760 He shall be þin husbande."  
She durste not ones say nay,  
But toke<sup>3</sup> Judas, Pilat to pay.  
þoo þei were weddet, Judas and she,  
And had awhile togedres be,  
4765 Upon a nyght she hir bywent  
And wept and sore hir byment.  
Judas seide "Dame, what is þis fare?  
Why makest þou soo mykel care?  
Is þere oght hath grevede the?  
4770 Telle me, and þou shalt vengede be."  
"Sire," she seide, "I may wel sorwe  
Bothe on even and in morwe.  
I may ever be carefull wife,  
Whan I þenke upon my life.  
4775 Ruben and I, a childe we hadde ;  
For hym ne be<sup>4</sup> I nevere gladde.  
In the see we hym caste,  
And þere we sawe our sone last.  
I wene he is deed sikerlike,  
4780 And<sup>5</sup> his fader now sodenlike.

She tells Judas  
her story,

<sup>1</sup> *LD* Do. *A* To.

<sup>2</sup> *C* To the.

*L* þe man þat is pryvyest wiþ me.

<sup>3</sup> *L* Pilate and Judas for to paye.

<sup>4</sup> *L* worþe. *DC* shal I nevere be glad.

<sup>5</sup> *C* And so is.

- But now Pilate, with<sup>1</sup> bote bare, fo. 66.  
 Hath yekede<sup>2</sup> wel more my care.  
 Agaynes my wille he weddet me,  
 To lede my life, Judas, with þe."  
 4785 Thoo Judas understode þis caas,  
 He seide þat he hir sone was. and he realizes  
 "Allas," she seide, "art þou soo? what he has  
 þan is here wo upon woo. done.  
 Here is sorwe upon sorwe.  
 4790 How skull we ever be<sup>3</sup> borwe?"  
 Tho Judas wist is<sup>4</sup> moder his wife,  
 And had irefte<sup>5</sup> his fader his life,  
 Of his synne he gan hym repent. In repentance he  
 His moder radde hym þat he went goes to Jesus,  
 4795 To seken Jhesu, þat prophete,  
 His foule synnes for to beten.  
 To Jhesu cam þis ilke Judas,  
 And criede hym mercy for his trespas.  
 Jhesu grauntede hym full sone,  
 4800 And gaff hym penance for to done.  
 Soo wel he dede, as he hym bad,  
 þat his disciple he hym made ;  
 He paide<sup>6</sup> so wel Jhesu hymself, and becomes one  
 þat he was<sup>7</sup> of þe apostels twelve. of the twelve  
 4805 And þogh he were to Jhesu leef, apostles ;  
 zet was he prively his theef ;

<sup>1</sup> *L* wip bote zare. *CD* of bote well (*D* al) bare.

<sup>2</sup> *L* ynewed. *D* ieched. *C* Hath now echyd my gret care.

<sup>3</sup> *C* ben out borow. *D* hym boroug.

<sup>4</sup> *C* þat his moder was his wyff.

<sup>5</sup> *L* bireft. *C* berevyd. *D* He hadde rafte.

<sup>6</sup> *L* plesed. *C* And he bare hym so well to.

<sup>7</sup> *L* He made hym on of. *DC* That he was oone of.

- For Jhesus dede hym þat honour,  
 þat he made hym is procatour,<sup>1</sup>  
 To beren þe purs, for<sup>2</sup> quoynt and wys,  
 4810 Of þat<sup>3</sup> was gyven to hym and his ;  
 And, as men reden, þe tenth<sup>4</sup> part  
 He stale and helde<sup>5</sup> to hymward ;  
 And, to hasten his confusioun,  
 As hit is tolde in the passioun,  
 4815 Thoo Mary with þe oynement  
 Anoyntede<sup>6</sup> Jhesu with gode entent,  
 þat was riche, he understode,  
 And þerfore was<sup>7</sup> [he] wel negh wode, fo. 66b.  
 And wex right wroth to[ward]<sup>8</sup> Mary,  
 4820 For it cam not to his baily.  
 Of<sup>9</sup> thre hundrede pens kest it he,  
 Worth<sup>10</sup> to sellen of her monee ;  
 And for to restoren þat oynement,  
 þurgh þe feendes procurement,  
 4825 For þe tenthe<sup>11</sup> peny his Lorde he solde,  
 XXX<sup>u</sup>. pens, hit wil be tolde.  
 Sorwe and shame, wanhope and woo  
 Undertoken Judas thoo,
- but steals the  
 tenth part of the  
 alms given him as  
 purse-bearer for  
 Jesus.
- He values Mary's  
 ointment at three  
 hundred pence,
- and sells Jesus  
 for thirty, to  
 make good his  
 loss.
- Struck with  
 remorse

<sup>1</sup> *C* prokettoure. *L* procuratoure.<sup>2</sup> *C* for he was qweynt and wyse<sup>3</sup> *C* Off the money that.<sup>4</sup> *CD* tenth. *L* tiende. *A* tethe.<sup>5</sup> *C* hyd hit. *L* He helde hymself.<sup>6</sup> *L* Aliped. *D* Anone.<sup>7</sup> *C* Judas was. *D* was he. *L* he was.<sup>8</sup> *C* toward. *AD* to. *L* wip.<sup>9</sup> *L* Worþ. *D* For. *C* And for.<sup>10</sup> *L* Redy. *D* Worþi.*C* þat the oynement were worth sold to be.<sup>11</sup> *L* tiende. *D* tipe.



þat he nolde God noo mercy crye  
 4830 For is wickede vilenye.<sup>1</sup>  
 Sithen he knewe hym, and is fame,  
 He was þe more for to blame ;  
 For he sawe hym ay curteys  
 To all þat sechen hym allweyes,  
 4835 þat were seek, oþur in trespas ;  
 Merciable to hem he was.  
 But he most nedes be lorn,  
 As it was lokede<sup>2</sup> hym biforn.  
 Whan<sup>3</sup> to þe Jewes agayn he cam  
 4840 With her monee, þat he name,<sup>4</sup>  
 And seide " Loketh<sup>5</sup> goure monee.  
 I have synnede, soo<sup>6</sup> dede ge,"  
 The Jewes seiden " Thyn is þe synne.  
 þou bede<sup>7</sup> us Jhesu for to<sup>8</sup> wynne,  
 4845 And þurgh þe we cam hym to ;  
 Forthy þenke what þou hast doo."  
 Whan he sawe noo better boote,  
 He dede hym smertly on his fote  
 Into a waste, a pryve stede  
 4850 (A wickede maister gan hym lede),  
 And þere upon an elleren<sup>9</sup> tree  
 He hongede hymself in privete.

he returns the  
thirty pence,

and hangs himself  
on an elder-tree.

<sup>1</sup> LCD felonye.

<sup>2</sup> C ordeyned.

<sup>3</sup> L þan.

<sup>4</sup> C He cast hem the mone þat he of hem nam.

<sup>5</sup> C Taketh there.

<sup>6</sup> LC and so.

<sup>7</sup> C soldest.

<sup>8</sup> C thy.

<sup>9</sup> L hildre. D elderne.

- His wombe to-cleef<sup>1</sup> and rente,  
 His guttes to his fote doun wente ;  
 4855 He myght not fleen þat foule wrecche,  
 For he nolde is God knoulache. fo. 67.  
 Up in the ayre he most dye,  
 For he dede aungeles vilanye ;  
 And to us he dede alsoo,  
 4860 þerfore most he dye soo,  
 For he solde God,<sup>2</sup> our allers freende,  
 For to dyen in Jewes hande.<sup>3</sup>  
 þus suffrede he his penance,  
 To fulfille þe grete vengeance.  
 4865 Rytweue Holy Thurseday and Pentecost,  
 Whan Jhesus sent þe Holy Goost,  
 Petre stode up amonges hem all,  
 And seide "ze<sup>4</sup> witen what is bifall.  
 Oon is lorn, þat was oure brother.  
 4870 Amonges us we mot chese anoþur.<sup>5</sup>  
 We mot be alle hool twelve,  
 As oure Maister bad hymselfe,  
 For to goo preche in every lande ;  
 Thus he bad us, I understande.  
 4875 Of oure disciples chese we,<sup>6</sup>  
 Of all þoo þat under us be,

The apostles  
choose Mathias  
in his stead.

<sup>1</sup> *C* atwo he cleff. *D* al to-clefe.

*L* cleef in two.

<sup>2</sup> *CL* Jhesu, oure allere frend.

*D* alther frende.

<sup>3</sup> *L* kynde. *C* For to ben slayn wyth Jewys unhende.

<sup>4</sup> *LCD* zee. *A* We.

<sup>5</sup> So *LCD*. *A* transposes ll. 4869-70.

<sup>6</sup> *C* And anoþyr apostell now chese we.

Sexty and twelve under<sup>1</sup> all.  
 Loketh to whom it wil bifall."  
 þei kesten loot<sup>2</sup> by and by,  
 4880 Allweyes it fell on seynt Mathey;  
 And þus þei fulfillede her tale  
 þat Judas had broken with bale.  
 þus cam Judas to the<sup>3</sup> ende,  
 To dampnacion withouten<sup>4</sup> ende.  
 4885 ¶ Lete we Pilate and Judas dwelle;<sup>5</sup>  
 Of þe Emperour I wil zou telle.  
 At Jerusalem whil þat he lay,  
 His men went out, nyght and day,  
 Into þe contree abouten hem,  
 4890 Many a myle from Jerusalem,  
 For all manere of vitaille,  
 Whan he<sup>6</sup> bygan any to faile. fo. 67b.  
 Tounes, castels and citee  
 þei token þurghout al Judee,  
 4895 And dede<sup>7</sup> men Goddes lawes take,  
 And all her false bileve forsake,  
 Als<sup>8</sup> wide as þei went,  
 Thurgh þe Emperours comaundement ;  
 And þoo þat wolde not þei slogh

Let us return to  
 Vespasian : he  
 sends out from  
 Jerusalem for  
 victuals,

capturing towns,

making converts  
 at the sword's  
 point,

<sup>1</sup> C we be under all.

<sup>2</sup> C And they cast lot then.

<sup>3</sup> D the fende. L his ende.

<sup>4</sup> C unto the fende.

<sup>5</sup> B Lete we nowe Pilat duelle.

<sup>6</sup> BD hem.

C they.

L Whan þat any gan hem fayle.

<sup>7</sup> C maden.

<sup>8</sup> BL Also. D Als there.

C And thus they deden as for as they wente.

- 4900 With sorwe and with pyne ynogh.  
 They token into her bandoun  
 The keyes of castelx,<sup>1</sup> citee and toun,  
 And dede<sup>2</sup> hem alle, lesse and more,  
 Swere hym fewte,<sup>3</sup> þat þere wore,  
 4905 And to his eyres, withouten ende,  
 Wheresoever þei dwelle, fer or hende.  
 Of lawes he made amendement  
 Aftur his maner, wheresoever<sup>4</sup> he went ;  
 He stablede<sup>5</sup> all þinges, and<sup>6</sup> soght,  
 4910 Soo þat oon<sup>7</sup> failede nought.  
 þus wrought þere sire Vaspasian,  
 þat he had thanke of God and man ;  
 And sire Titus yhad<sup>8</sup> alsoo,  
 For he helpet rigt wel þerto.  
 4915 þan bythoght þe Emperour :  
 “ Now I mot doon my men honour,  
 þat have dwellede here with me  
 In grete travaile for þis citee ;  
 For deth, ny life, ny for no woo,  
 4920 Ny for no wakyng<sup>9</sup> fro me goo  
 On no maner wise þei ne wolde,

exacting oaths of  
 fealty,

and amending  
 laws.

He bethinks him  
 of his soldiers,

<sup>1</sup> *L* castels. *D* castelles. *BC* castel.

<sup>2</sup> *C* made.

<sup>3</sup> *BD* Swere him fewte. *L* Sweren hem feute.  
*C* Do to hym fewte. *A* Swere hem fast.

<sup>4</sup> *L* wiþ gode entent.

<sup>5</sup> *D* stablisshed.

<sup>6</sup> *L* þat he on þough.

<sup>7</sup> *BL* þer failed rygt nougt. *D* þere ne failed nougt.  
*C* there nothyng ne faylyd nougt.

<sup>8</sup> *L* dude. *BC* hadde. *D* it hadde.

<sup>9</sup> *B* peril. *L* wantyng.

*C* From me wold they never goo.

- But [alway]<sup>1</sup> stifly þei have holde.  
 "Now grauntmercy," he seide, "lordynges,  
 þat me have holpen wyne<sup>2</sup> þese þinges."  
 4925 The riche he gaf landes and rentes, and rewards them  
 To meene men grete avauncements; with lands, rents  
 His pouer servandes, þat litell wonen,<sup>3</sup> fo. 68.  
 þat kepte withinne and noght oute ronon,  
 Hem he feffede<sup>4</sup> fair and well  
 4930 With þe citezines los cattell.<sup>5</sup> and loot;  
 Of al þat ever was yfounde,  
 I hote, þei lefte al bare þe grounde;  
 There hous and wall and roof fast stode,  
 þei swept it clene, with<sup>6</sup> al þe gode.  
 4935 þan toke he leve of all þe lande, then he returns  
 And toward shippes he gan fonde. to Rome,  
 þei sette wardeynes, his sone and he,  
 Aboute þe toun and þat cuntree;  
 And he<sup>7</sup> and all her companye,  
 4940 With songe, murth and melodye,  
 Whan al was doon to þe ende,  
 Homward anoon þei gan wende.  
 þei seileden soo þat þei come  
 Hoole and sounde hoom to Rome.

<sup>1</sup> *LB* alway (*B* alday) stifly wiþ me helde (*B* holde).

*C* styffly wyth me ay han they hold.

<sup>2</sup> *B* ende. *C* to. *LD* to ende.

<sup>3</sup> *B* omits ll. 4927-8.

<sup>4</sup> *B* avaunced.

<sup>5</sup> *A* castell. *B* With þe cites good and here castell.

*C* With goodys of the cyte and of the castell.

*LD* Wiþ þe citezeins loos catel.

<sup>6</sup> *B* of. *L* swepten al clene away þe good.

<sup>7</sup> *LBC* þai.

where he and his  
followers are  
welcomed by  
Clement and  
Veroyne.

- 4945 Ageyne hem come sire <sup>1</sup> Clement,  
And all þe clergye with hym went  
With songe and faire proressioun.  
þe belles rongen thurghoute þe toun.  
Dame Veroyne ageynes hym <sup>2</sup> also cam.  
4950 þe Emperours hond þei name,  
And he kyste hem bothe two <sup>3</sup>  
With wepyng, and Titus alsoo.  
Anoon dame Veroyne Jacob sawe ;  
To hym swithe she gan drawe.  
4955 She clypt and kyssede hym many sithe,  
And seide " Jacob, ay be þou blithe !"  
To Jafel [and] <sup>4</sup> Josephus she dede alsoo,  
And to all oþur þat cam þerto,  
And namelich Joseph of Aramathie,  
4960 For he was noblest of þat companye.  
Sire <sup>1</sup> Clement and dame Veroyne þan  
Blessed þoo sire Vaspasian,  
þat þe lande had <sup>5</sup> wonne and soght, fo. 68b.  
And all þe Cristen sauf hom broght  
4965 Oute of <sup>6</sup> travaille into rest,  
To liven in Goddes service best

<sup>1</sup> *BCDL* seynt.

<sup>2</sup> *B* hem. *L* Dame Verone wip seint Clement cam.

<sup>3</sup> *B* Sche kyste him in þat place þo  
And Titus his sone wepyng also.

*C* And then she kyssed hem bothe two  
Both Vaspasian and Tytus alsoo.

<sup>4</sup> *BCL* and.

<sup>5</sup> *L* þat had þe Holy Gost.

*D* þat the hooly lande hath.

*C* That they the holy lond had.

<sup>6</sup> *C* From tene and.

Evermore, whil þat þei live.<sup>1</sup>  
 To every man his waresoun was gyve,  
 þat þei myght fair lyven [there]by,<sup>2</sup>  
 4970 þei and her heyres sikerly.  
 Seynt Clement seide to sire Vaspasian  
 "Me liketh þou art lives man,<sup>3</sup>  
 þat þou shalt<sup>4</sup> zet cristenede be,  
 Soo<sup>5</sup> þou and þine bihighte me.  
 4975 Sire, I prey the, haste þe sone  
 þat it were in dede done ;  
 But if þou doo withouten othe,  
 God wil sone be with þe wrothe,  
 For he hath broght þe to þin above,  
 4980 His lawe to undertake<sup>6</sup> and love."  
 þan seide þe Emperour ful sone  
 "Doo dight þat þis þing were done."<sup>7</sup>  
 Sire<sup>8</sup> Clement of this was glad ;  
 He made al redy, as he hym bad.  
 4985 He dede hem shave, more and lasse,  
 Her berdes<sup>9</sup> in token of clenness,

Clement reminds  
 Vespasian of his  
 promise to be  
 christened.

Preparations are  
 made,

<sup>1</sup> *C* And sethen to uchon of hem þat þer wold lyve  
 A feyre lyvyng to waryson was igeve.

<sup>2</sup> *CB* therebye.

<sup>3</sup> *B* Mynde þat þou art a lyves man.

*C* I am glad that thu art zit a lyvys man.

<sup>4</sup> *BC* mygt. *L* And þat þou shalt.

<sup>5</sup> *BCL* As.

<sup>6</sup> *D* undirstonde.

<sup>7</sup> *B* Sire, I praie ȝow þat þis þing be done.

*C* Do now fast þat hit were done.

*D* Do araye the þat þis were done.

*L* Dighte þee, Sir, þat þing were done.

<sup>8</sup> *BCDL* Seynt.

<sup>9</sup> *L* Her hevedes. *B* His men.

and Vespasian,  
Titus and the  
rest are christened.

Vespasian turns  
pagan temples  
into churches,

- And clothede hem in white wede,  
All þat to Cristendom gede ;  
And for to make solempnete,<sup>1</sup>  
4990 For þat þei all on <sup>2</sup> live be,  
All hoollike <sup>3</sup> þei went  
To resceiven þat sacrement ;  
þat <sup>4</sup> semede þat God wolde hem save,  
þat made hem mychel joye to have.  
4995 þan were þei all yshriven,<sup>5</sup>  
And absolucion he hath hem gyven.  
He cristenede þe Emperour anoon,  
And Titus his sone, and <sup>6</sup> everychon.  
Sire<sup>7</sup> Clement songe hem a messe.  
5000 They offrede to hym, bothe more and lesse. fo. 69.  
Her right faith he hem taghte ;<sup>8</sup>  
þei þat were wroth,<sup>9</sup> he made hem saghte ;  
They lernde of hym the lawe ;  
þei liveden sithen aftur his sawe.  
5005 þe Emperour let make mony a kirke  
Of olde temples þat were derke,  
þere maumetries<sup>10</sup> had er ben.

<sup>1</sup> *C* In tokyn of that gret solempnite.

<sup>2</sup> *L* alyves be. *D* lymes be.

*B* The most þat men mygt yse.

*C* And that þey all of on lyff shuld be.

<sup>3</sup> *C* And all to holy chyrch. *D* Of hooly chirche rigt.

*L* Als holelich rigth as.

<sup>4</sup> *LBD* It. *C* And thereby hit.

<sup>5</sup> *B* Whenne þei were clene yschryve.

<sup>6</sup> *L* And his men.

<sup>7</sup> *BCDL* Seynt.

<sup>8</sup> *B* omits ll. 5001-2.

<sup>9</sup> *CD* worthy.

<sup>10</sup> *B* mawmettes. *C* mawmeutry. *D* mawmetis.



- Wel riche atire<sup>1</sup> men myght þere seen ;  
 Wel ricchely he dede to wirche<sup>2</sup>  
 5010 Al þat sholde<sup>3</sup> to holy chirche,  
 Of golde, silver and riche stones,  
 With crafty cros<sup>4</sup> for the nones ;  
 And riche fee<sup>5</sup> he gaf hem þerto,  
 Of landes and rentes alsoo.  
 5015 He dede<sup>6</sup> conferme þe Cristen lawe  
 þurgh every lande with strengthe and awe.  
 He dede spere<sup>7</sup> þe vernycle wel,  
 In golde and cristall<sup>8</sup> every del ;  
 In the cristall he dede [it]<sup>9</sup> couche,  
 5020 Men to seen but not to touche.  
 To Petres mynster<sup>10</sup> he gaf it right ;  
 Of dame Veroyne þe vernycle hight.<sup>11</sup>  
 Sire<sup>12</sup> Clement toke þe croun þan,  
 And set it on sire Vaspasian,  
 5025 And anoyntede hym with an oyntement,  
 As falles to Kynges coronement.<sup>13</sup>  
 Vaspasian þoght for<sup>14</sup> to queme.

and enshrines the  
 vernycle in  
 St. Peter's  
 minster.

Clement crowns  
 and anoints  
 Vespasian,

<sup>1</sup> *BD* aray.

<sup>2</sup> *B* omits *ll.* 5009-10.

<sup>3</sup> *C* shuld go.

<sup>4</sup> *BCL* werke. *D* werkis.

<sup>5</sup> *B* giftes. *C* fees.

<sup>6</sup> *L* lete. *C* And over all he confermyd.

<sup>7</sup> *B* dide close. *D* dide to-close. *L* lete sperre. *C* And he  
 made closyn.

<sup>8</sup> *BC* sylver.

<sup>9</sup> *BD* dide it. *L* dude it. *C* let hit.

<sup>10</sup> *B* mynster. *D* maister. *L* And to name.

<sup>11</sup> *B* brygt. *LC* it hight.

<sup>12</sup> *BCDL* Seynt.

<sup>13</sup> *D* omits *l.* 5026.

<sup>14</sup> *LBCD* God.

who then confirms  
him as Pope.

- He toke a riche dyademe  
(þat is a mytre <sup>1</sup> with a croune,  
5030 As falleth to þe Pope with resoun),  
He sacrede þe Pope seynt Clement,  
And set it on hym with gode entent,  
And bitoke <sup>2</sup> þe Pope his staff  
(þat was a cros þat he hym gaff),  
5035 And seide "Pope I conferme the  
Of alle clerkes moost to be, fo. 69b.  
þat is þurgh everyche lande.  
I wil þei ben under þin hande,  
Right as Petre bifore þe had,  
5040 And þurgh [þe] <sup>3</sup> be all oure lawes yladde.  
And all þe power, þat Pope shal <sup>4</sup> have,  
In all poyntes I vouch wel save.  
Our goostely fader I holde the  
Under almighty God in Trinite."  
5045 Whan þis was doon, with joye and pees,  
The Emperour anon hym chees  
þurghout every lande to wende,<sup>5</sup>  
Pees to make and lawes to mende,  
Soo it was holden, up<sup>6</sup> life and lyme,  
5050 For hym and for his sones tyme ;

Vespasian rules  
wisely for the rest  
of his life.

<sup>1</sup> *D* At his auter.

<sup>2</sup> *BCDL* bitoke him the Popis staf.

<sup>3</sup> *D* And thoruz the.

*B* And þorw þi lawes be ladde.

*C* And throw the þat heore lawys ben lad.

*L* transposes ll. 5039-40 :

And þoroux þee her lawges ben ladd

As Peter and oper biforne þee hadd.

<sup>4</sup> *BC* schulde.

<sup>5</sup> *L* sende.

<sup>6</sup> *B* apoun. *C* on.

And<sup>1</sup> livede in such devocioun  
 þat of hym<sup>2</sup> sithen come grete renoun,  
 For God shewede in þat stede  
 Byforn his tombe, whan he was ded,  
 5055 As we<sup>3</sup> in his story fynde,  
 He<sup>4</sup> helede þe crokeþe and þe blynde.  
 Soo aftur hym regnede Titus his sone,  
 The Emperour most curteys by wone<sup>5</sup>  
 þat ever get was of tolde ;  
 5060 And get in geestes so is he holde,  
 As witnesseth he was allweyes  
 Of geftes and godenesse soo curteys,<sup>6</sup>  
 Comynly he had saide and sworn<sup>7</sup>  
 þat day he had foule ylorn,<sup>8</sup>  
 5065 Whan he nath no<sup>9</sup> geftes gyven.  
 "How" he seide "shulde I þus gate liven,  
 I þat soo mykell in tresour have,  
 But I som man þerof gave?  
 Forthy<sup>10</sup> God sent me þis richesse

After his death  
 miracles are  
 wrought at his  
 tomb.

His successor  
 Titus is famed for  
 courtesy

and charity.

<sup>1</sup> *B* Thei. *C* And he.

<sup>2</sup> *B* hem.

<sup>3</sup> *C* Myracles as we.

<sup>4</sup> *L* þere. *B* Ther were. *C* þat there were.

<sup>5</sup> *BL* Emperour þere (*L om.* þere) of corteys wone.

*C* An Emperoure curteyst of hys wone.

<sup>6</sup> *B* Of giftes boþe good and curteys.

*C* Of all goodnes and giftus he bare the keys.

<sup>7</sup> *B* And þo he seide himselve to

"This day I have foule forgo."

*C* And mony tymes he wold thys say,

þat he had fowle forlorn that day.

<sup>8</sup> *L* þis day I have foul forlorne.

<sup>9</sup> *L* Whan I ne have none.

<sup>10</sup> *LB* For. *C* For whi.

Miracle :

Jews return to  
Jerusalem,  
meaning to rebuild  
it ;

5070 To part with hem þat haveth lesse."  
 Now, I hope, seyn fewe men soo,<sup>1</sup>  
 As sire Titus was wonede to doo. fo. 70.  
 Now, Vaspasian and Titus,  
 I biteche zou oure Lorde Jhesus.  
 5075 A mervaille I may zou telle,  
 If ge wil a while dwelle :  
 What wonder tokenes God hath sent,  
 Sithen the Emperour hoom was went,  
 In tokenes of þat destructioun,  
 5080 þat God wolde, of<sup>2</sup> þat synfull toun  
 þat was assentant<sup>3</sup> to his deed  
 In worde, in werke and in reed ;<sup>4</sup>  
 For þat þei þoght,<sup>5</sup> til it was doon,  
 Rest ne was with hem<sup>6</sup> noon.  
 5085 Longe God abode of her repentance,<sup>7</sup>  
 Er þat he sent hem soo grete venjaunce.  
 Some of þe grettest, þat lefte on live  
 Of þe Jewes, comen ful blyve<sup>8</sup>  
 þere þe toun stode of Jerusalem.  
 5090 þere merkes on þe grounde þei nam,  
 To have ybilde þat citee agayn.  
 But I hope þei wrought in vayn ;

<sup>1</sup> *B omits ll. 5071-2.*<sup>2</sup> *B That felle to. L þai þat ne dyed in.*<sup>3</sup> *L And wepen assentaund. C For God was assentant to that dede.*<sup>4</sup> *C In all degre, as we hit rede.*<sup>5</sup> *L Fro þat þai pougten it.**C Wherefor untill þat the vengeans were done.*<sup>6</sup> *A hym. LBD hem.**C With Vaspasian and his folk rest was there none.*<sup>7</sup> *L þeig þai aboden longe her penaunce.*<sup>8</sup> *A blithe. LBCD blyve.*

For God wolde her kynde no more  
 Shulde bileven to dwelle thore,  
 5095 But other nacion<sup>1</sup> it shulde abide,  
 And þei shulde seche her wonyng wide.  
 þei loked doun a litell stounde ;  
 A croys þere lay<sup>2</sup> on the grounde,  
 Of newe blode rede to þe sight,  
 5100 þat made hem to fleen yplight.  
 The rede croys<sup>3</sup> bitokenede anoon  
 þat her wrech<sup>4</sup> was not all goon.  
 Another day agayn they comen,  
 And on the grounde her merkes nomen,  
 5105 For þei wende to speden bet ;  
 þan fonde þei full her clothes set  
 With such croises<sup>5</sup> as þei saye fo. 70b.  
 Biforn hem on þat other day.  
 Of þis sight hem þoght noo play,  
 5110 But anoon hennes þei fleȳ.  
 þe thridde day þei comen efte.  
 Hem were better þei had lefte ;  
 Tweȳ warnynges þei had at wille,  
 If þei wolde holde<sup>6</sup> hem þertille,  
 5115 Ac<sup>7</sup> looth hem was þat place forgoo,

they see a blood-  
 red cross on the  
 ground.

Another day they  
 see similar crosses  
 on their clothes.

On the third day  
 they come again,  
 neglecting these  
 two warnings ;

<sup>1</sup> *D* naciouns (*om.* it).

*L* omits ll. 5095-6.

<sup>2</sup> *L* Croices hem þougten leien.

<sup>3</sup> *L* croices.

<sup>4</sup> *CL* vengeaunce.

<sup>5</sup> *AC* croys. *B* croises. *LD* croices.

<sup>6</sup> *LBC* have holden hem stille.

*L* has then two lines, not in the other MSS.:

þai au[e]nt[u]reden hem for to see

gif hij miȳtten have founded þat cite.

<sup>7</sup> *CD* But.

and fire springs  
from the earth  
and burns them  
to ashes.

Consider how  
patient Jesus was  
with the Jews,

- If þei myght have come þerto.  
And as þei stoupede, her merkes to take,  
They had noo myght thennes to shake,  
For to telle noo carpentere  
5120 What mesures þei token þere.  
Out of þe erthe þere spronge a fyre  
With sparkeles hoote and<sup>1</sup> lowe skyre,  
þat brent<sup>2</sup> hem alle thore,  
þat body and bones askes wore.  
5125 Thus endeth the foles with þat fuyre,  
Ne had þei noon oþur huyre,  
For they deden out<sup>3</sup> of skyle  
Allweyes agaynes Goddes wille.  
þei most nedes all forfare ;  
5130 Hit helpeth noght hem<sup>4</sup> her worching sare.  
þus the Jewes destroiede wore,  
As the prophetes seide bifore ;  
But ȝet nys not þe vengeance goon,  
Til þe grete doom be doon.  
5135 Loke what man wil<sup>5</sup> soo abide,  
As Jhesu Crist hymselfe dede,  
He þat is God and Lorde of alle ?  
A meke Lorde<sup>6</sup> we may hym calle,  
þat soo longe his wrech withdrogh  
5140 For<sup>7</sup> þe Jewes, þat hym slogh,

<sup>1</sup> *L* and glowede cler. *B* þat were clere.

*C* With sparkelys þat were both loud and shyre.

<sup>2</sup> *BCL* forbrent.

<sup>3</sup> *L* wipouten skyll. *C* ageynst skyll.

<sup>4</sup> *LBCD* for hem to care.

<sup>5</sup> *C* wold. *L* wolde so han bede.

<sup>6</sup> *B* A mercyful God. *LD* A meke God. *C* A full meke God.

<sup>7</sup> *BL* Fro. *C* From.

- For the tokenes he dede hem sende,  
If þei wolde hem oght amende ;  
And so longe hit forth glode,  
þat fourty zere he abode.  
5145 Sithen he is soo meke, loke hym to, fo. 71.  
And lere<sup>1</sup> we to soffre soo.  
Maister Josephus, þe gode clerc, witness Josephus,  
He witnesseth forsoth all þe werk.  
He myghte þe better þe sothe weyten,<sup>2</sup>  
5150 For he sawe þe vengeance smyten ;  
And alsoo he wroot all þe story  
Of all þat fel to þe Juwery.  
And alsoo wittenesseth þe zonge seynt Jame, St. James the Less,  
þat soffrede þere ful michel shame ;  
5155 And the knave, the prophete,  
þat was slawe by<sup>3</sup> þe strete ;  
Why<sup>4</sup> Jacob was agrevede soore,  
As ze han herde heeretofore.  
Nichodemus bereth witesse  
5160 Of þese þinges, more and lesse ;  
Of þis thyng maketh mencion<sup>5</sup>  
In Nichodemus passioun ;  
And in þe geestes of Emperours,  
Of þese wonderfull aventours ;  
5165 And in the Gospell all it sit,  
And feele prophetes witnesseth it,  
And þe foure gossellers echoon

and how He sent  
them warnings :

witness Josephus,

St. James the Less,

the prophet who  
was slain in the  
street,

Nichodemus in  
his book of the  
Passion,

the Gestes of  
Emperours, many  
prophets, and the  
Four Gospels.

<sup>1</sup> *BC* lerne. *L* Lere we of hym.

<sup>2</sup> *B* wryte. *LCD* writen.

<sup>3</sup> *LB* *CD* in.

<sup>4</sup> *B* With þat. *C* þat tyme þat.

<sup>5</sup> *C* Of the which Nychodemus maketh of mensyion  
In the boke of Jesu Cristus passyon.

Thus ends the  
story. God grant  
us bliss, Amen.

- Of þis wreche acorden in oon.  
Of all þis þe<sup>1</sup> werke is wroght,  
5170 And in her bokes oute ysoght.<sup>2</sup>  
Honourede be oure Lorde so hende !  
þus is the story broght to ende.  
Iblessede mot þei alle be  
Of Jhesu Crist in Trinite,  
5175 þat in þis maner his deth wroken,  
As I have biforn yspoken !  
I hope þei have, as worthy is,  
To her mede heven blisse.  
God for his peynefull passioun<sup>3</sup>  
5180 Graunte us soo graciouse guerdoun,  
To have þat blisse and þerinne<sup>4</sup> to be !  
Amen, Amen, pur charitee.

Thus endeth þe seege of Jerusal[em].  
Rede hit for trewe, and for noo dre[me].<sup>5</sup>

<sup>1</sup> *L* werk þat was wrouth. *B* werke þat is ywrouth.

*D* werk howe it is wrougt.

*C* And by all these this matere was wrougt.

<sup>2</sup> *LC* Out of her bokes it is (*C* was) brougth.

<sup>3</sup> *LBCD* omit ll. 5179-80.

<sup>4</sup> *LBCD* God (*C* And God) graunte us alle (*B* alle so, *D* also) þere.

<sup>5</sup> *This couplet is only in A. The ends of the lines have been cut away by the binder; "no dreme" is written below the last two words in a modern hand. The other MSS. have the following colophons:*

*L* Here endep þe vengeance of Goddes deth.

*B* Explicit.

*C* Explicit hic sedes vel obsidium de civitate Jerusalem.

Jhesus est amor meus.

*D* [H]ere endith the Sege of Jerusalem.



## Glossary.

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aboght, *expiated*, 18  
 abuye, abye, *expiate*, 4714, 519  
 ac, *but*, 2385, 3375  
 acombrede, *encumbered*, 938  
 acoyntance, *acquaintance*, 3413  
 adradde, *in dread*, 124  
 aghte, *ought*, 3773  
 agrisen, agroos, *terrified*, 554, 552  
 aknowe, *acknowledge*, 3070; *known*, 3596  
 alday, *always*, 949  
 alblaste, *arbalet, cross-bow*, 2944  
 alithede, *anointed*, 1819  
 allere, allers, *of all*, 1255, 2764  
 als, *as*, 2157  
 als wys, *in like manner*, 3249  
 also, alsoo, *how, as*, 1454, 802  
 and, *if*, 294  
 apaire, *impair, hurt*, 779  
 apert, *open*, 4710  
 aplyght, *indeed*, 1329, 848  
 arst, *sooner*, 1787  
 askes, *ashes*, 5124  
 aspyes, *spies*, 2853  
 assoille, *absolve*, 2516  
 astonde, *stagnant*, 3015  
 astounde, *awhile*, 4036  
 astynt, *ceased*, 1995  
 atyre, *apparatus*, 2946  
 aukeward, *backwards*, 2911  
 aventures, *adventures*, 83  
 avowtrie, *adultery*, 115  
 avys, *advice*, 3359  
 aware, *war*, 2974  
 ageynes, *against*, 978

bailly, *custody, security*, 2704, 4040  
 bale, *hurt*, 1656  
 bandon, bandoun, *control*, 1550, 4901  
 barneteem, barnetem, *offspring*, 884, 1398  
 baudekyn, *brocade*, 4167  
 bedes, beedes, *prayers*, 782, 4455  
 berffreys, *siege-towers*, 2948  
 beten, *help*, 3642  
 bette, *remedy*, 1656  
 biggen, *buy*, 772  
 bihete, bihote, *promise*, 1918, 2060  
 bileve, bilefte, *remain*, —ed, 715, 3481  
 bilive, bilyve, *quickly*, 4648, 4097  
 bilogh, *profited by*, 17  
 bilokede, *beheld*, 3312  
 biloken, *enclosed*, 2834  
 biteche, *commit*, 4294  
 biwriede, *accused*, 119, 1243  
 bigete, *gain*, 4187  
 blent, *blinded*, 189  
 blynne, *cease, refrain*, 212, 378  
 blyve, *quickly*, 5088  
 boght, *expiated*, 683  
 borne, *charged*, 511  
 borwe, *pledge*, 2884; *be borwe, make atonement*, 4790  
 bote, *remedy*, 2165; *relieve*, 3370  
 bothers, *of both*, 4559  
 braide, *moment*, 2507  
 brast, *burst*, 1623  
 breme, *fierce*, 2402  
 brenne, brent, *burn, burnt*, 4229, 272  
 bulges, *bags*, 3001  
 buystes, *boxes*, 1818

byclipte, *embraced*, 2180  
 byggen, *buy*, 4213  
 byhelede, *beheld*, 4106  
 byhete, *promise*, 1901  
 byhight, *foretold*, 1391  
 byholde, *fulfil*, 3113  
 byhote, *promise*, 2418  
 bykeston, *beset*, 2759  
 byknowe, *acknowledge*, 1127  
 bylive, *quickly*, 446  
 bymene, *mean*, 226  
 byment, *bemoaned*, 1650  
 bynam, *took*, 3898  
 bysot, *used*, 1940  
 bystad, *beset*, 3577  
 byste, *beat*, 4598  
  
 cam, *calm*, 2821  
 can, *began*, 1098  
 cardiake, *heart-disease*, 3182  
 careynes, *corpses*, 3528  
 cast, *contrivance*, 3630  
 casten, *debated*, 3566  
 cattell, *chattels*, 4930  
 chaffare, *merchandise*, 768  
 chares, *chariots*, 1083  
 charnelx, *charneys, burial-places*, 3344,  
     3626  
 chepynge, *market*, 781  
 cheres, *friends*, 1562  
 chese, *chesen, choose*, 1487, 2357  
 chevaunce, *profit*, 773  
 clepe, *clepede, call, called*, 3583, 261  
 cloos, *close, enclosure*, 4705, 676  
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